Mukhtaṣar
Shuʿab al-Īmān
li'l-Bayhaqī

THE ABRIDGEMENT OF THE BRANCHES OF FAITH

IMĀM AD-DĪN ʿUMAR
IBN ʿABD AR-RAḤMĀN AL-QAZWĪNĪ

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THE ABRIDGEMENT OF
THE BRANCHES OF FAITH

By Imām ad-Dīn ʿUmar ibn ʿAbd ar-Raḥmān
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at-Tamīmī al-Qazwīnī ash-Shāfiʿī

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It is said that Shāfiʿī praised Bayhaqī's books in a dream, as related by Supreme Judge Abū ʿAlī ibn al-Bayhaqī from three people who saw Imam Shāfiʿī in a dream, holding in his hand Bayhaqī's works and giving him the title of Jurist.

Dhahabī comments: 'This is a true dream. Bayhaqī's works are of great worth and abundant benefit. There are few who write as well as him' (*Siyar*, 17:167, 168)

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PUBLISHER'S FOREWORD

Faith (*īmān*) and righteous actions form a virtuous circle; each one of them reinforces and strengthens the other. Sound faith is the bedrock upon which righteous actions are built, and any discrepancy therein reflects directly upon one's actions. And once an individual's faith is sound and valid, it is righteous actions which maintain and further nourish this faith, enabling the servant to excel even more in worship and servitude to His Creator.

In light of this, after publishing the translation of the renowned work on creed (*iʿtiqād*) of Imām al-Bayhaqī (d. 458/1066), Turath Publishing presents before you the abridged version of the author's *Shuʿab al-Īmān*, wherein the hadith of Abū Hurayrah ﷺ from the Prophet ﷺ: 'Faith has over sixty (or seventy) branches' has been detailed.

We thank Allah Almighty for blessing us with the opportunity to present the English translation of this invaluable book. After thanking Allah, we would like to show appreciaton to brother Firawz from Kitaabun for bringing this valuable work to the attention of Turath Publishing. Thereafter, we thank Mawlana Amjad Mohammed for taking on the responsibility of having it translated by one of his students. We would also like to thank the editorial team, Shoaib Shah and Sister Mariam Madge Conlan for their work and not forgetting Javed Iqbal from Birmingham and Dr Abdur-Rahman Mangera (Whitethread

Institute) for their assistance. May Allah reward them all and reward you the recipient of the work and reward the publisher also. May Allah make this a means of forgiveness for us all.

Āmīn

YAHYA BATHA

January, 2018, London

PREFACE

The Messenger of Allah ﷺ said, 'Faith has sixty odd'—or— 'seventy odd branches. The highest of them,'—or—'the most virtuous of them,'—there is a difference in the narrations— 'is the statement, "There is no god but Allah," and the lowest of them is removal of harm from the path. Modesty is one of the branches of faith.'

Due to the comprehensiveness of this hadith to both faith and practice, scholars throughout the ages have discussed this hadith in detail and gone to the painstaking effort of trying to identify each individual branch of faith. One of the most remarkable works in this regard is *Shuʿab al-Īmān* (The Branches of Faith), of Imam Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī. A later scholar, Imam ʿUmar ibn ʿAbdirraḥmān al-Qazwīnī, abridged the aforementioned work in order to facilitate benefiting from a shorter work on this important topic. Turath Publishing herewith presents readers with a translation of this work, in the hope Allah will make it beneficial for one and all.

Essentially a compendium of Qur'anic verses and hadiths elaborating on each branch, a short explanation of many of the hadiths has been taken from reliable works and added as footnotes, alongisde a grading of the hadiths.

I would like to acknowledge my students, Ustādhah Anisa Patel who worked on the text, and also Ustādhah Tasneem Master. May Allah ﷻ send blessings and salutations upon His final Messenger Prophet

Muhammad ﷺ who made every possible effort to convey the Message in its perfect form. May He increase in rank and shower His mercy upon the Companions رضي الله عنهم, the Followers and those after them, the great jurists and all those who have sought knowledge and then imparted it to others. May He elevate the status of Imam Bayhaqī and Imam Qazwīnī رحمهما الله and bless them with the best of abodes. I ask Allah ﷻ to first and foremost, forgive me, my parents, my family, my teachers and all those who assisted in this project. I ask Allah to accept this effort and increase its value and reward each one of us handsomely. I ask Allah to grant it acceptance amongst His slaves and bless it. May it be a means for me to gain salvation in the Next World and be a witness for me in the Hereafter.

May Allah forgive all our errors and shortcomings, accept our flawed efforts and make this a means of earning His Eternal Pleasure.

Āmīn.

Amjad M Mohammed

22nd Rajab 1438

20th April 2017

IMAM BAYHAQĪ

His name was Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī; he was the jurisprudent imam, known for being a master in hadith. He was born in the year 384/994 in the small town of Khusraugird near Sabzevar, then known as Bayhaq, in Central Asia. He became a famous Sunni hadith expert, following the Shafiʿī school in Fiqh.

According to the students of Imam Bayhaqī, he lived frugally in the manner of the pious scholars and he began fasting perpetually thirty years before his death.

He was known amongst his companions as a man of piety, and one to cling to the Sunnah within his life; in other words, he put his knowledge into practice.

One of the many works of Imam Bayhaqī is *The Branches of Faith*; the summary of which you hold in your hands. It was originally about fourteen volumes, wherein he provided an exhaustive textual commentary on the hadith of the Prophet Muhammad, 'Belief has seventy-odd branches.'

About Imam Qazwīnī

The author's name is ʿUmar ibn ʿAbdirraḥmān ibn ʿUmar ibn Aḥmad, Imāmuddīn, Abu 'l-Qāsim al-Karkhī at-Tamīmī alQazwīnī ash-Shāfiʿī. He was born in Tabriz in the year 653/1255 and it was then that he began

acquiring knowledge from the local scholars. He would travel to many places to satisfy his hunger for knowledge; there were times when he would embark on these journeys alone and times when he would take companionship from others, such as his brother.

Ibn ʿImād said, 'He went on his way towards Egypt and on the journey he felt distress and he passed away in Cairo one week later in the year 699/1300. He had perfect health and was a very humble man who would not have been considered middle aged.'

He had many other books which he authored, including this book *The Abridgement of the Branches of Faith.*

INTRODUCTION

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

In the name of Allah, the most Compassionate, the most Merciful. All praise is for Allah the Lord of all domains, and salutations and peace be upon the Master of the Messengers; the Seal of the Prophets, the Leader of the Noble, Muḥammad ﷺ who was sent to all of creation; upon his pure family, his pure companions, his God-fearing nation and his pure wives; the mothers of the believers.

As to what follows, our liege and master, a marvel in his lands, an advisor to Allah's slaves, an expert scholar of his era, a wonder of his times, the sun of the faith and the religion, Muḥammad ibn al-Qāsim ibn Abi 'l-Badr ibn al-Malīḥī al-Mizzī, the jurist, the traditionist, the preacher —may Allah continue his success, and grant him happiness in both abodes—wrote many letters from Wasit to Baghdad in regards to the number of the branches of faith with respect to what has been narrated in *Ṣaḥīḥ al-Bukhārī* and [*Ṣaḥīḥ*] *Muslim* from the hadith of Abū Hurayrah ﷺ from the Prophet ﷺ that he said, 'Faith has sixty odd,' or, 'seventy odd branches. The highest of them,' or, 'the most virtuous of them,'—there is a difference in the narrations—'is the statement, "There is no god but Allah" and the lowest of them is removal of harm from the path. Modesty[1] is one of the branches of faith.'[2] He was going to dedicate himself to detailing these [branches] but the response was delayed due

to several reasons and preoccupations.

After a long time and many oft-repeated requests, I obtained the book *The Branches of Faith* by the Imam, the hadith master, the jurist, Abū Bakr Aḥmad ibn Ḥusayn al-Bayhaqī—which was in six volumes—in order to copy them as they were. However, I found them to be scattered thought the text; they were not together in the prelude nor in the first volume and he had provided copious detail and discussion, but had disseminated them throughout the whole text. Necessity demanded that I gather them into one compilation, making them concise and using them as headings for each topic. I have supported [the branch] by presenting a verse from the book of Allah ﷻ as evidence, or an authentic hadith from the most authentic of what has been narrated from the Messenger of Allah ﷺ. In some cases, when discussing some of the branches, an extra verse or two, or hadith, or words [of explanation] or an anecdote or two, or a couplet of poetry or two, were added which Bayhaqī did not mention [in his book]. He arranged it into seventy-seven chapters [based on the number of branches].

The complete book has been narrated to us by a group [of scholars], among whom are: Shaykh al-ʿĀlim, the Hadith Scholar of Iraq, Rashīd ad-Dīn Abū ʿAbdillāh Muḥammad ibn ʿAbdillāh ibn ʿUmar al-Muqri' al-Baghdādī, and Qāḍī Taqī ad-Dīn Abu 'l-Faḍl Sulaymān ibn Ḥamzah ibn Aḥmad al-Maqdisī from Damascus. They both said, 'The senior narrators Abū Muḥammad al-Anjab ibn Abi 's-Saʿādāt ibn Muḥammad ibn ʿAbd ar-Raḥmān al-Jāmī, and Abu 'l-ʿAbbās Aḥmad ibn Yaʿqūb ibn ʿAbdillāh al-Māristānī, and Abu 'l-Qāsim ʿAlī ibn al-Ḥāfiẓ Abi 'l-Faraj ʿAbd ar-Raḥmān ibn ʿAlī ibn Muḥammad al-Jawzī informed us.' They all said, 'Abū Ḥafṣ ʿUmar ibn Aḥmad ibn ʿUmar az-Zanjāni has informed us in the

month of Ṣafar, the year 562/1167. He said, ‘Shaykh Abu ’l-Ḥasan ʿUbayd Allāh ibn Muḥammad ibn al-Imam al-Ḥāfiẓ Abū Bakr Aḥmad ibn al-Ḥusayn ibn ʿAlī al-Bayhaqī informed me.” He said, ‘My grandfather Imam Abū Bakr informed me and the great, reliable one of his time, Abu ’l-Ḥasan ʿAlī ibn Aḥmad ibn ʿAbd al-Wāḥid al-Maqdisī narrated it with another chain and gave general permission [to narrate to others] if it was not specific. He said, ‘The hadith master of Baghdad Abu ’l-Faraj ʿAbd ar-Raḥmān ibn ʿAlī ibn Muḥammad al-Jawzī, and the Mufti of Khorasan Abū Saʿd ʿAbdullāh ibn Aḥmad ibn ʿUmar aṣ-Ṣaffār an-Naysābūrī gave specific permission.’ They both said, ‘Abu ’l-Qāsim Zāhir ibn Ṭāhir ibn Muḥammad ash-Shiḥāmī and a group of others narrated to us in a similar manner.’ They all said, ‘Imam al-Ḥāfiẓ Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī informed us wherein he began:. . .’

1 When asked why modesty has been made a part of faith, the answer given is that modesty is an incentive for doing good actions and a deterrent from committing acts of disobedience. It is a possibility that it is created and acquired just like the rest of good actions, or it is possible that it is a natural instinct. However, its usage within the principles of Islamic law necessitates the acquisition [of an action] and an intention. Therefore, modesty is from faith, as explained above. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain of narration is authentic. Bukhārī (9), Muslim (35), Abū Dāwūd (4676), Tirmidhī (2614), Aḥmad (9361) and Ibn Mājah (57). The wording is of Ibn Abī Shaybah in *Muṣannaf*, but without ‘the most virtuous of them’ (26343).

1

The first from the branches of faith is belief in Allah ﷻ

Based on the speech of Allah ﷻ:

﴿وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللهِ﴾

As do the faithful. They all believe in Allah. [2:285]

Also His speech:

﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا آمِنُوْا بِاللهِ﴾

You who believe, believe in Allah. [4:136]

He then quoted therein the hadith of Abū Hurayrah ﷺ which is agreed upon in the two authentic collections [of Bukhārī and Muslim]:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلَهَ إِلَّا اللّٰهُ، فَمَنْ قَالَ: لاَ إِلَهَ إِلَّا اللّٰهُ، فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ، إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللّٰهِ تَعَالَى.

‘I have been ordered to fight the people until they say: “There is no god but Allah.” So whoever says: “There is no god but Allah,” has indeed safeguarded himself and his wealth from me, except with its due right; whilst his account is upon Allah ﷻ.’[1]

Furthermore, [he quoted] the hadith of ʿUthmān ibn ʿAffān ﷺ, in *Ṣaḥīḥ Muslim*:

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ دَخَلَ الْجَنَّةَ.

'Whoever dies whilst knowing [with certainty] that there is no god but Allah will enter the Garden.'[2]

1 Its chain is authentic. Bukhārī (2946), Muslim (20), Abū Dāwūd (1556), Tirmidhī (2606), Nasāʾī (3091), Ibn Mājah (3928).

The meaning of the hadith corresponds with the meaning of the verse. He has, therefore, brought them together and connected them with the book of faith so that it may be known thereby, that whoever believes has become safeguarded; and that establishing the prayer and paying zakah is from the completion of faith, according to [the opinion] he has adopted. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Muslim (26) and Aḥmad (464).

As for he who committed a major sin and died without repenting, he is subject to the will of Allah ﷻ. If He wills He will pardon him and enter him into the Garden, including him in the first category or, if He wills, He will punish him and thereafter enter him into the Garden—the fate that Allah ﷻ has intended. One who believes in the Oneness of Allah will not remain in the Fire for eternity, even if he commits an act of disobedience, just like one who disbelieves will not enter the Garden even if he does an act of piety. (Nawawī in *Minhāj*)

2

The second from the branches of faith is belief in the messengers of Allah ﷻ, may Allah send salutations and peace upon them all

Based on the speech of Allah ﷻ:

﴿وَالْمُؤْمِنُوْنَ كُلٌّ آمَنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ﴾

As do the faithful. They all believe in Allah, His angels, His scriptures and His messengers. [2:285]

Also due to the hadith of ʿUmar ibn al-Khaṭṭāb ﷺ, narrated in the two authentic collections regarding the question of Jibrīl ﷺ:

الإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ . . .

'Faith is that you believe in Allah, His angels, His Books and His messengers. . .'[1]

1 Its chain is authentic. Bukhārī (50) and Muslim (8). Bukhārī records it from Abū Hurayrah ﷺ.

The author viewed *īmān* and Islam to be [two] expressions used for one meaning but since Jibrīl ﷺ asked regarding *īmān* and Islam specifically, his answer necessitated that they be

different from each other. *Īmān* is to believe in specific matters and Islam is to express specific actions. He intended that this be repeated by explaining it in his way. (Ibn Ḥajar in *Fatḥ al-Bārī*)

3

The third from the branches of faith is belief in the angels

Based on the Qur'anic verses and hadith mentioned [previously].

4

The fourth from the branches of faith is belief in the Qur'an and all the Books revealed before it

Based on the speech of Allah ﷻ:

﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا آمِنُوْا بِاللهِ وَرَسُوْلِهِ وَالْكِتَابِ الَّذِى نَزَّلَ عَلَىٰ رَسُوْلِهِ وَالْكِتَابِ الَّذِى أَنزَلَ مِنْ قَبْلُ﴾

You who believe, believe in Allah and His Messenger and in the Book He sent down to His Messenger, as well as what He sent down before. [4:136]

Also due to the Qur'anic verses and hadith mentioned [previously].

5

The fifth from the branches of faith is to believe that all fate; good and bad is from Allah ﷻ

Based on the speech of Allah ﷻ:

﴿قُلْ كُلٌّ مِّنْ عِنْدِ اللهِ﴾

Say to them, 'Both come from Allah.' [4:78]

Also due to the hadith of Abū Hurayrah ﷺ in the two authentic collections:

اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ مُوسَى: يَا آدَمُ! أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، فَقَالَ لَهُ آدَمُ: يَا مُوسَى! اصْطَفَاكَ اللّٰهُ بِكَلاَمِهِ وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللّٰهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِيْنَ سَنَةً، قَالَ: فَحَجَّ آدَمُ مُوسَى.

'Ādam ﷺ and Mūsā ﷺ disputed. Mūsā ﷺ said, "O Ādam! You are our father and you disappointed us and took us out of the Garden." Ādam ﷺ replied to him, "O Mūsā! Allah has selected you to speak with Him and He outlined the Torah for you with His Hand. Do you blame me for a matter that Allah had destined upon me forty years

before He created me?" Thus Ādam ﷺ defeated Mūsā ﷺ [in the debate].'[1]

Imam Abū Bakr al-Bayhaqī recited some couplets to us with the aforementioned chain. He said, 'Abu 'l-Fawāris Abū Junayd ibn Aḥmad aṭ-Ṭabarī recited these couplets to me:

العَبْـد ذُو ضجـر والـرب ذُو قدر والدهر ذُو دوَل والرزق مقسـوم

وَالْخَيْـر اجْمَعْ فِيمَـا اخْتَار خالقنا وَفِي اخْتِيَار سـواهُ اللوم والشوم

[Allah's] slave is dissatisfied, but the Lord is One who predestines,
Time changes it all, and [one's] provisions are [divinely] distributed.
All goodness is in that which our Creator has chosen, and in any other's choice lies blame and misfortune.

1 Its chain is authentic. Bukhārī (6614), Muslim (2652), Abū Dāwūd (4701), Tirmidhī (2134) and Aḥmad (9176).

It is possible that it took place in the time of Mūsā ﷺ when Allah ﷻ revived Ādam ﷺ as a miracle for him so Mūsā ﷺ spoke to him or He manifested him from his grave and then they spoke to each other. It is also possible that Allah showed him his spirit just like He showed the Prophet ﷺ the spirits of the prophets on the night journey, or Allah showed him in a dream whilst sleeping; and the dreams of the prophets ﷺ are revelation. In addition, it could have been after the death of Mūsā ﷺ where they met in the Barrier [between this world and the next]; first Mūsā ﷺ would have died and then their souls met in the Heavens (ʿAynī in *ʿUmdat al-Qārī*).

6

The sixth from the branches of faith is belief in the Last Day

Based on the speech of Allah ﷻ:

﴿قَاتِلُوْا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الآخِرِ﴾

Fight those [of the People of the Book] who do not [truly] believe in Allah and the Last Day. [9:29]

Ḥalīmī said, 'Its meaning is to believe that the days of the world shall end and their passing diminishes the total duration, as a result this universe shall be destroyed one day. In the recognition and acceptance of the world coming to an end, is also the recognition and acceptance of its beginning, for the everlasting cannot come to an end or change.'

In the two authentic collections is the hadith of Abū Hurayrah ﷺ:

وَالَّذِيْ نَفْس مُحَمَّدٍ بِيَدِه، لَتَقُوْمَنَّ السَّاعَةُ وثَوْبهُمَا بَيْنَهُمَا لاَ يَتَبَايَعَانِهِ وَلاَ يَطْوِيَانِهِ، وَلَتَقُوْمَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ مِنْ تَحْتِهَا وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ لاَ يَطْعَمهَا.

'By Him in whose Hand is Muḥammad's ﷺ soul, the Hour will most certainly occur whilst their garment will be spread in front of them

but they will not be able to sell it, nor fold it up; and the Hour will most certainly occur when a man has just turned away with the milk of his she-camel [having milked it] and he will have raised a morsel to his mouth but will not be able to eat it.'[1]

1 Its chain is authentic. Bukhārī (6506), Muslim (2954) and Aḥmad (8824).

Not being able to eat the morsel is used to express that the Final Hour will occur suddenly and more quickly than a person placing a morsel of food into his mouth. (ʿAynī in *ʿUmdat al-Qārī*)

7

The seventh from the branches of faith is belief in the resurrection after death

Based on the speech of Allah ﷻ:

﴿زَعَمَ الَّذِيْنَ كَفَرُوْٓا أَنْ لَنْ يُبْعَثُوْا قُلْ بَلٰى وَرَبِّي لَتُبْعَثُنَّ﴾

The disbelievers claim that they will not be raised from the dead. Say [Prophet], 'Yes indeed! I swear by my Lord! You will be raised.' [64:7]

Also due to the speech of Allah ﷻ:

﴿قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ
إِلٰى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيْهِ﴾

Say, 'It is Allah who gives you life, then causes you to die, and then He gathers you all to the Day of Resurrection of which there is no doubt.' [45:26]

Additionally, due to the hadith of ʿUmar ibnu 'l-Khaṭṭāb ﷺ, in the authentic collection regarding the hadith about faith:

الإِيمَانُ أَنْ تُؤْمِنَ بِاللّٰهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ،
وَبِالْبَعْثِ مِنْ بَعْدِ الْمَوْتِ، وَبِالْقَدرِ كُلِّهِ.

‘Faith is that you believe in Allah, His angels, His Books, His messengers, in resurrection after death and in fate, all of it.’[1]

1 Its chain is authentic. Muslim (8).

8

The eighth from the branches of faith is belief in the gathering of the people after they have been resurrected from their graves to the place of standing

Based on the speech of Allah ﷻ:

﴿أَلَا يَظُنُّ أُولَـٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

Do these people not realise that they will be raised up on a mighty Day, a Day when everyone will stand before the Lord of the Worlds? [83:4–6]

Also due to the hadith of ʿAbdullāh ibn ʿUmar ؓ, [narrated] in *Ṣaḥīḥ Muslim*:

يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ.

'The people will stand before the Lord of the Worlds until one of them will be submerged in perspiration till halfway up his ears.'[1]

See branch two for the explanation of this hadith.

1 Its chain is authentic. Bukhārī (4938), Muslim (2862), Aḥmad (5823) and Tirmidhī

(3336).

Imam Muslim has narrated from the hadith of Miqdād ibn Aswad ﷺ that the Prophet ﷺ said, 'On the Day of Resurrection, the sun will draw close to the people until it is at the distance of around one mile. The people will be submerged in perspiration according to their deeds, some up to their ankles, some up to their loins and some will be submerged completely.' (Ibn Ḥajar in *Fatḥ al-Bārī*)

9

The ninth from the branches of faith is belief that the residency and abode of the believers is the Garden, and the residency and abode of the disbelievers is the Fire

Based on the speech of Allah ﷻ:

﴿بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيْئَتُهُ فَأُوْلَـٰٓئِكَ أَصْحَابُ النَّارِ هُمْ فِيْهَا خَالِدُوْنَ ۝ وَالَّذِيْنَ آمَنُوْا وَعَمِلُوْا الصَّالِحَاتِ أُوْلَـٰٓئِكَ أَصْحَابُ الجَنَّةِ هُمْ فِيْهَا خَالِدُوْنَ﴾

Truly those who do evil and are surrounded by their sins will be the inhabitants of the Fire, there to remain, while those who believe and do good deeds will be the inhabitants of the Garden, there to remain. [2:81–82]

Also due to the hadith of Ibn ʿUmar ﷺ in the two authentic collections:

إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، يُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللّٰهُ تَعَالَى إِلَيْهِ يَوْمَ الْقِيَامَةِ.

'Indeed when anyone of you dies, he is shown his seat [in the Hereafter] in the morning and evening; if he is amongst the people of the Garden [he is shown his seat] from amongst the people of the Garden and if he is one from amongst the denizens of Hell [he is shown his seat] from amongst the denizens of Hell, and it is said to him, "That is your seat until Allah raises you towards Him on the Day of Resurrection."'[1]

1 Its chain is authentic. Bukhārī (1379), Muslim (2866), Tirmidhī (1072) and Aḥmad (5926).

Ibn at-Tīn has said, 'It is possible that the Prophet ﷺ intended by 'morning and evening,' one morning and one evening. The meaning of, 'until Allah resurrects him,' is that he will not reach his abode until the Day of Resurrection. It is also possible that He ﷻ will bring a portion of him to life so he is aware of this. It is not impossible to bring a part or parts of the deceased to life and address him and present this to him.' (Ibn Ḥajar in *Fatḥ al-Bārī*)

10

The tenth from the branches of faith is to believe in the necessity of having love for Allah ﷻ

Based on the speech of Allah ﷻ:

﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُوْنِ اللهِ أَنْدَادًا يُحِبُّوْنَهُمْ كَحُبِّ اللهِ وَالَّذِيْنَ آمَنُوْا أَشَدُّ حُبًّا لِلهِ﴾

Even so, there are some who chose to worship others besides Allah as rivals to Him, loving them with the love due to Allah, but the believers have greater love for Allah. [2:165]

Also, due to the hadith of Anas ibn Mālik ﷺ [narrated] in the two authentic collections:

ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيْمَانِ؛ أَنْ يَكُوْنَ اللّٰهُ وَرَسُوْلُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلّٰهِ، وَأَنْ يَكْرَهَ أَنْ يَعُوْدَ فِي الْكُفْرِ [بَعْدَ أَنْ أَنْقَذَهُ اللّٰهُ مِنْهُ] كَمَا يَكْرَهُ أَنْ تُوقَدَ لَهُ نَارٌ فَيُقْذف فِيْهَا.

'When three [characteristics] exist in an individual, he will acquire the sweetness of faith; [the first is] that Allah and His Messenger are more beloved to him than anything else; [the second is] that he

loves a person only for the sake of Allah; [and the third is] that he dislikes to return to disbelief [after Allah has rescued him from it] just like he dislikes that a fire is kindled for him and he is thrown therein.'[1]

Imam Bayhaqī informed us of it, saying that he heard from Abū ʿAbd ar-Raḥmān as-Sulamī saying, that he had heard Abū Naḍar aṭ-Ṭūsī saying, that he heard Jaʿfar al-Khuldī saying, that he heard Junayd say, 'A man asked Sarī as-Saqaṭī, "How are you?" So he replied,

مَنْ لَمْ يَبِتْ وَالْحُبُّ حَشْوُ فُؤَادِهِ لَمْ يَدْرِ كَيْفَ تُفَتَّتُ الْأَكْبَادُ

Whoever does not live with love filling his heart,
will never know how chests are burst open.'

Abū ʿAbd ar-Raḥmān as-Sulamī has informed us that he heard Abū Naṣr Muḥammad ibn Muḥammad ibn Ismāʿīl saying, that he heard Abu 'l-Qāsim ar-Rāzī, the preacher, say, that he heard Abū Dujānah saying, 'When Rābiʿah was overwhelmed with love she would say,

تَعْصِي الإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّهُ هَذَا مُحَالٌ فِي الفِعَالِ بَدِيْعُ

لَوْ كَانَ حُبُّكَ صَادِقًا لأَطَعْتَهُ إِنَّ الْمُحِبَّ لِمَنْ أَحَبَّ مُطِيْعُ

You disobey God whilst displaying your love for Him.
This is impossible and a strange occurrence.
If your love was true and sincere, you would obey Him,
for the lover to whom he loves, is obedient.'

1 Its chain is authentic. Bukhārī (16), Muslim (43), Tirmidhī (2624), Nasāʾī (4988), Ibn

Mājah (4033) and Aḥmad (12002).

The meaning of the sweetness of faith is to take enjoyment from acts of obedience and to bear hardship in seeking the pleasure of Allah ﷻ and His Messenger ﷺ, and to prefer that over the gains of the world; and for a slave to love his Lord and the Messenger ﷺ by carrying out acts of obedience and to leave what opposes him. Qāḍī ﷺ has said, 'This hadith is as the meaning of the previous one. Whoever is pleased with Allah as his Lord, with Islam as his religion and with Muḥammad ﷺ as His Messenger has tasted the sweetness of faith; and that is that a person's love is complete for Allah and His Messenger.' (Nawawī in *Minhāj*)

11

The eleventh from the branches of faith is belief in the necessity of the fear of Allah ﷻ

Based on the speech of Allah ﷻ:

﴿فَلَا تَخَافُوْهُمْ وَخَافُوْنِ إِنْ كُنْتُمْ مُؤْمِنِيْنَ﴾

Do not fear them, but fear Me, if you are true believers. [3:175]

Also His speech:

﴿فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ﴾

Do not fear people, fear Me. [5:44]

And His speech:

﴿وَإِيَّايَ فَارْهَبُوْنِ﴾

I am the One you should fear. [2:40]

And His speech:

﴿وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُوْنَ﴾

Indeed they themselves stand in awe of Him. [21:28]

And His speech:

﴿وَيَدْعُوْنَنا رَغَبًا وَرَهَبًا وَكَانُوْا لَنَا خَاشِعِيْنَ﴾

They called upon Us out of longing and awe, and humbled themselves before Us. [21:90]

And His speech:

﴿وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْءَ الْحِسَابِ﴾

Who are in awe of their Lord and fear the harshness of the Reckoning. [13:21]

And His speech:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ﴾

For those who fear [the time when they will] stand before their Lord there are two gardens. [55:46]

And His speech:

﴿ذٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيْدِ﴾

[This reward] is for those who are in awe of meeting Me, and of My warnings. [14:14]

Additionally, due to the hadith of ʿAdī ibn Ḥātim ﷺ in the two authentic collections:

اتَّقُوْا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

'Fear the Fire even if it is with only half a date.'[1]

Also, due to the hadith of Anas ﷺ therein,

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيْلاً وَلَبَكَيْتُمْ كَثِيْرًا.

‘If you knew what I know, you would laugh little and weep a lot.’[2]

A man once criticised one of his friends because of his constant weeping. But he wept [more] and replied,

بَكَيْتُ عَلَى الذُّنُوْبِ لِعُظْمِ جُرْمِي وَحُقَّ لِكُلِ مَنْ يَعْصِي الْبُكَاء

فَلَوْ كَانَ الْبُكَاءُ يَرُدُّ هَمِّي لأَسْعَدَتِ الدُّمُوْعَ مَعًا دِمَاءُ

I weep because of my sins due to the greatness of my crime
as weeping is only right for those who transgress.
If only weeping could remove my grief,
I would be happy to shed tears of blood.

ʿUmar ibn ʿAbd al-ʿAzīz would constantly recite this couplet:

وَلَا خَيْرَ فِي عَيْشِ امْرِئٍ لَمْ يَكُنْ لَهُ مِنَ اللّٰهِ فِي دَارِ الْقَرَارِ نَصِيْبُ

There is no good in the life of a man if he does not have a portion from Allah in the eternal abode.

Abu ’l Fatḥ al-Baghdādī heard a voice calling out in [the cemetery of] Shūnīziyyah,

وَكَيْفَ تَنَامُ الْعَيْنُ وَهِي قَرِيْرَةٌ وَلَمْ تَدْرِ فِي أَيِّ الْمَحَلَّيْنِ تَنْزِلُ

How can the eyes sleep soundly silent
when they do not know which of the two abodes they will reside in?

Thereafter, he could not sleep.

1 Its chain is authentic. Bukhārī (1417), Muslim (1016), Tirmidhī (2415), Nasāʾī (2552) and Aḥmad (18254).

This hadith encourages people to give charity, and that they should not refrain from giving charity due to the little amount. That little shall in fact be a cause for one's salvation from the Fire. (Nawawī in *Minhāj*)

2 Its chain is authentic. Bukhārī (4621) and Muslim (2359).

The meaning of knowing here is: knowing the greatness of Allah ﷻ and His taking retaliation against those who disobey Him. It is also knowing the horrors that shall occur at the time of one's soul being removed, at the time of death, when in the grave and on the Day of Judgment. The association between weeping a lot and laughing little is clear here; its purpose is to cause fear. (Ibn Ḥajar in *Fatḥ al-Bārī*)

12

The twelfth from the branches of faith is belief in the necessity of having hope in Allah ﷻ

Based on the speech of Allah ﷻ:

﴿وَيَرْجُوْنَ رَحْمَتَهُ وَيَخَافُوْنَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا﴾

They hope for His mercy and fear His punishment. The punishment of your Lord is much to be feared. [17:57]

Also His speech:

﴿وَادْعُوْهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللهِ قَرِيْبٌ مِنَ الْمُحْسِنِيْنَ﴾

Call on Him fearing and hoping. The mercy of Allah is close to those who do good. [7:56]

And His speech:

﴿قُلْ يَا عِبَادِيَ الَّذِيْنَ أَسْرَفُوْا عَلٰى أَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ﴾

Say, '[Allah says,] My servants who have harmed yourselves by your own excesses, do not despair of Allah's mercy. Allah forgives all sins: He is truly the Most Forgiving, the Most Merciful.' [39:53]

And His speech:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَشَاءُ﴾

Allah does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will. [4:48]

Additionally, due to the hadith of Abū Hurayrah ﷺ in the two authentic collections:

لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللّٰهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللّٰهِ مِنَ الرَّحْمَةِ مَا قَنطَ مِنْ جَنَّتِهِ أَحَدٌ.

'If the believer knew what Allah has prepared of punishment, none would hope for His Garden and if the disbeliever knew what Allah had prepared of mercy, none would lose hope of His Garden.'[1]

Also due to the hadith of Jābir ﷺ in *Ṣaḥīḥ Muslim*:

لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللّٰهِ عَزَّ وَجَلَّ

'None of you should die except that he has a good opinion of Allah ﷻ.'[2]

Additionally, due to the hadith of Abū Hurayrah ﷺ in the two authentic collections:

يَقُولُ اللّٰهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. . .

'Allah ﷻ says, "I am as My servant thinks of Me and I am with him when he remembers Me. . ."' And he mentioned the rest of the hadith.[3]

Abū ʿUthmān Saʿīd ibn Ismāʿīl recited the couplets:

مَا بَـالُ دِيْنِـكَ تَرْضَى أَنْ تُدَنِّسَـهُ وَإِنَّ ثَوْبَكَ مَغْسُـوْلٌ مِـنَ الدَّنَسِ

تَرْجُو النَّجَاةَ وَلَمْ تَسْلُكْ مَسَالِكَهَا إِنَّ السَّفِيْنَةَ لَا تَجْرِيْ عَلَى الْيَبَسِ

Why does it please you to disgrace your religion?
Yet you ensure your garments are washed from filth.
You hope for salvation yet you do not take its paths,
[how can that be as] the ship does not sail on dry ground.

1 Its chain is authentic. Bukhārī (6469), Muslim (2755), Tirmidhī (3542) and Aḥmad (8415).

This hadith is one of the many hadiths that give hope and glad tidings to the Muslims. The scholars have said that when a person attains one part of His mercy in this world—which is built on achievements—that is faith, recitation, prayer, mercy in his heart and other than that which Allah has blessed him with—then how can one comprehend one hundred parts of His mercy in the abode of the Hereafter when that will be an abode of permanent residence and an abode of recompense. And Allah knows best. (Nawawī in *Minhāj*)

2 Its chain is authentic. Muslim (2877), Abū Dāwūd (3113), Ibn Mājah (4167) and Aḥmad (14125).

Nobody should die in any state other than in the state that he has a good opinion of Allah ﷻ in that He will forgive him. Although the prohibition appears to be against dying itself, its meaning is not such; rather it is against being in such a state in which one's hope ceases due to one's evil deeds, so that death does not unexpectedly catch him in such a state. Also in the hadith, there is an encouragement to do good actions that are necessary for having good opinions, and therein is an instruction for hoping for forgiveness. (Nawawī in *Minhāj*)

3 Its chain is authentic. Bukhārī (7405), Muslim (2675), Tirmidhī (3603), Ibn Mājah (3822) and Aḥmad (7422).

Qāḍī has said, 'It has been said that its meaning is that there will be forgiveness for him when he seeks forgiveness, acceptance when he

repents, response when he supplicates, and sufficiency when he seeks sufficiency. Also, it is said that its meaning is having hope for forgiveness and this is the most correct opinion.' (Nawawī in *Minhāj*)

13

The thirteenth from the branches of faith is in the necessity of having trust in Allah ﷻ

Based on the speech of Allah ﷻ:

﴿وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ﴾

So let the faithful put their trust in Him. [64:13]

Also His speech:

﴿حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ﴾

Allah is enough for us: He is the best protector. [3:173]

And His speech:

﴿وَعَلَى اللهِ فَتَوَكَّلُوْا إِنْ كُنْتُمْ مُؤْمِنِيْنَ﴾

If you are true believers, put your trust in Allah. [5:23]

And His speech:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ إِنَّ اللهَ بَالِغُ أَمْرِهِ﴾

Allah will be enough for those who put their trust in Him. [65:3]

Also due to the hadith of Ibn ʿAbbās ﷺ in the two authentic collections

regarding the question his companions asked him about the seventy thousand people who will enter the Garden without any reckoning, and will be provided with sustenance therein; which is mentioned in a long hadith. The Prophet ﷺ said,

هُمُ الَّذِينَ لاَ يَكْتَوُوْنَ، وَلاَ يَسْتَرْقُوْنَ، وَلَا يَتَطَيَّرُوْنَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُوْنَ. فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأَسَدِيّ ﷺ فَقَالَ: أَنَا مِنْهُمْ يَا رَسُوْلَ اللّٰهِ؟ فَقَالَ: أَنْتَ مِنْهُمْ. ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ: أَنَا مِنْهُمْ يَا رَسُوْلَ اللّٰهِ؟ فَقَالَ: سَبَقَكَ بِهَا عُكَّاشَةُ.

'They are those who do not cauterise, nor take charms or omens, rather they have trust in Allah.' So ʿUkkāshah ibn Miḥṣan al-Asadī ﷺ stood up and said, 'Am I from them, O Messenger of Allah?' He ﷺ replied, 'You are from them.' Then another man stood up and said, 'Am I from them, O Messenger of Allah ﷺ?' He replied, "Ukkāshah beat you to it.'[1]

The sum of reliance upon Allah is to entrust one's affairs to Him ﷻ and to be confident in Him as well as what has been decreed for one through the many causalities.

It is also mentioned in the two authentic collections from the hadith of Zubayr ﷺ:

لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَه ثُمَّ يَأْتِيَ الْجَبَلَ، فَيَأْتِي بِحُزْمَة مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيْعَهَا، فَيَسْتَغْنِيَ بِهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ؛ أَعْطَوْهُ أَوْ مَنَعُوْهُ.

'It is better for a person to take his rope, then go to the mountains and return with a bundle of firewood on his back and sell it; and as

a result, become self-sufficient because of it, rather than ask people, who may give him or refuse him.'[2]

In *Ṣaḥīḥ al-Bukhārī* from the hadith of Miqdām ibn Maʿdī Karib ﷺ:

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدَيْهِ.

قَالَ: وَكَانَ دَاوُد لَا يَأْكُلُ اِلَّا مِنْ عَمَلِ يَدَيْهِ.

'Nobody has ever eaten a better meal than that which one has earned by his own efforts.' He also said, 'Dāwūd ﷺ would eat only from the food that he had earned by his own efforts.'[3]

Bayhaqī has informed us with his chain of narration from Abū ʿAbdillah al-Ḥāfiẓ,[4] who related that Jaʿfar ibn Muḥammad ibn Nuṣayr related that Junayd heard Sarī rebuking the gatherings in the main *masjid*, saying, 'They have made the main *masjid* into taverns with no easy exits.'

Bayhaqī has informed us with his chain of transmission from Abū Bakr aṣ-Ṣiddīq ﷺ who said, 'Your religion is for your Hereafter and your dirham is for your livelihood; there is little good in a man with no money.'

Bayhaqī has informed us with his chain of transmission, that Abū ʿAbdillah, the hadith master related, that Jaʿfar ibn Muḥammad al-Khawwāṣ said, that Ibrāhīm ibn Naṣr al-Manṣūrī related that Ibrāhīm ibn Bashār, the servant of Ibrāhīm ibn Adham, heard Abū ʿAlī Fuḍayl ibn ʿIyāḍ saying to Ibn al-Mubārak, 'You order us to renounce the world, to have what is little and sufficient, yet we see you importing goods from the city of Khorasan to the city of the Ḥarām? How can this be when you go order us the contrary?' He replied, 'O Abā ʿAlī, I do this so I can save face, safeguard my honour and so I can take assistance with it in obeying

my Lord. I do not see a right of Allah except that I rush to it to fulfil it.' Fuḍayl then said, 'O Ibn al-Mubārak, how beautiful this is if it concludes as such.'

1 Its chain is authentic. Bukhārī (5705), Muslim (220), Tirmidhī (2446) and Aḥmad (2448).

From the discussion above, it is clear that the believers will either be from: those who will not be reckoned at all, those who will be given an easy reckoning, or those who will be interrogated. (Ibn Ḥajar in *Fatḥ al-Bārī*)

2 Its chain is authentic. Bukhārī (2373) and Muslim (1042).

The words, 'who may give him or refuse him' mean that the state of the beggar is that he is either given something—as an act of kindness—but he suffers the humiliation of begging, or he is refused, suffering humiliation, loss and deprivation. It was a habit of the predecessors that if one of them was to drop his whip then he would not ask for it to be handed to him. In the hadith, there is an encouragement to eat from what one's own hands have earned and to earn from that which is permissible. (ʿAynī in *ʿUmdat al-Qārī*)

3 Its chain is authentic. Bukhārī (2072). Aḥmad has quoted it without the second half about Dāwūd (17190).

The meaning of goodness is using his own efforts in being self-sufficient from people. (Ibn Ḥajar in *Fatḥ al-Bārī*)

4 Ḥākim Abū ʿAbdillāh Muḥammad an-Naysābūrī, the author of *Mustadrak ʿala 'ṣ-Ṣaḥīḥayn*.

14

The fourteenth from the branches of faith is in the necessity of having love for the Prophet ﷺ

Based on the hadith of Anas ﷺ the authenticity of which has been agreed upon:

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُوْنَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِيْنَ.

'None of you will believe until I am more beloved to him than his father, his children and all people.'[1]

Also due to the hadith of Anas ﷺ in the two authentic collections:

ثَلاَثٌ مَنْ كُنَّ فِيْهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيْمَانِ، أَنْ يَكُوْنَ اللّٰهُ وَرَسُوْلُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا. . .

'When three [characteristics] exist in an individual, he will acquire the sweetness of faith; [the first is] that Allah and His Messenger are more beloved to him than anything else. . .'[2]

Additionally, due to his hadith therein also:

جَاءَ رجلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُوْل اللّٰهِ! مَتَى السَّاعَةُ؟ فَقَالَ: مَا أَعْدَدْت لَهَا؟ فَقَالَ: يَا رَسُوْل اللّٰهِ! مَا أَعْدَدْتُ لَهَا كَثِيْر صِيَامٍ وَلاَ صَدَقَةٍ، إِلَّا أَنِّي أُحِبُّ اللّٰهَ وَرَسُوْلَهُ، قَالَ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ.

'A man came to the Prophet ﷺ and said, "O Messenger of Allah, when is the Hour?" He replied, "What have you prepared for it?" He said, "O Messenger of Allah, I have not prepared much in terms of fasting or charity; but indeed, I love Allah and His Messenger." He replied, "You shall be with whom you love."'[3]

1 Its chain is authentic. Bukhārī (15) and Muslim (44).

Love is a natural instinct which is not included within matters of choice so how can he be religiously obligated to do what he is not capable of normally? The answer is that the Prophet ﷺ did not intend by it an instinctual love, rather it is a love of choice which lends itself towards faith. Its meaning is that none shall truly believe until he prefers My pleasure over the desires of his parents, even though that may cause them harm. It has also been said that the reason for mentioning the father before the children is due to what is most occurring and that is that everyone has a father but not everyone has children. I say that the most preferred opinion for the father being mentioned first here is due to honour, whilst in the hadith of Anas ﷺ in the narration of Nasāʾī, the children are mentioned before the father due to compassion and mercy. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (16), Muslim (43), Tirmidhī (2624), Nasāʾī (4988), Ibn Mājah (4033) and Aḥmad (12002).

See branch ten for the explanation of this hadith.

3 Its chain is authentic. Bukhārī (7153), Muslim (2639), Tirmidhī (2386) and Aḥmad (13167).

The ways of a wise one transpired with this questioner in the question: 'What have you prepared for it?' because the questioner received a response different from what he asked, either because it concerned him or it was more important. (Ibn Ḥajar in *Fatḥ al-Bārī*)

15

The fifteenth from the branches of faith is in the necessity of honouring, venerating and revering the Prophet ﷺ

Based on the speech of Allah ﷻ:

﴿وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ﴾

Support him and honour him. [48:9]

Also His speech:

﴿فَالَّذِيْنَ آمَنُوْا بِهِ وَعَزَّرُوْهُ وَنَصَرُوْهُ﴾

So it is those who believe in him, honour him and help him. [7:157]

Taʿzīr here means to honour without disagreement.

And His speech:

﴿لا تَجْعَلُوْا دُعَاءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾

[People], do not summon the Messenger among you like one of you summoning another. [24:63]

I.e. do not address him in the following way, 'O Muḥammad! O Abu 'l Qāsim!' but rather, 'O Messenger of Allah ﷺ! O Prophet of Allah ﷺ!'

And His speech:

﴿لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ﴾

Do not push yourselves forward in the presence of Allah and His Messenger. [49:1]

And His speech:

﴿لَا تَرْفَعُوْا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

Do not raise your voices above the Prophet's. [49:2]

Bayhaqī has informed us saying, 'This is a rank above the rank of love because not every person who loves does so with respect. [For instance,] like the love a father has for his son and a master has for his slave is without reverence; contrary to reverence, as all those who revere must also love.'

16

The sixteenth from the branches of faith is a person coveting his faith to such an extent that being thrown in the Fire is preferable to him than disbelief

Based on the hadith of Anas ﷺ which has been agreed upon:

ثَلاَثٌ مَنْ كُنَّ فِيْهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيْمَان، ثُمَّ قَالَ: وَأَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللّٰهُ مِنْهُ.

'When three [characteristics] exist in an individual, he will acquire the sweetness of faith.' Then he ﷺ said, 'To be thrown into fire is preferable to him than returning to disbelief after Allah has rescued him from it.'[1]

Also due to his hadith in *Ṣaḥīḥ Muslim* that a man begged from the Prophet ﷺ so he gave him enough sheep that could fill a valley. When he returned to his people, he said,

أَسْلِمُوْا فَوَاللّٰهِ إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاء رَجُلٍ لَا يَخَافُ الْفَاقَةَ، [فَقَالَ أَنَسٌ:] وَإِنْ كَانَ الرَّجُلُ يَجِيءُ إِلَى النَّبِيِّ ﷺ مَا يُرِيدُ إِلاَّ الدُّنْيَا، فَمَا يُمْسِي حَتَّى يَكُوْنَ دِيْنُهُ أَحَبَّ إِلَيْهِ وَأَعَزَّ مِنَ الدُّنْيَا بِمَا فِيْهَا.

‘Accept Islam, for I swear by Allah that Muḥammad gives like one who has no fear of poverty.’ [Anas ﷺ said,] ‘A man would go to the Prophet ﷺ only intending worldly gain but before night fell his religion would become more beloved and more precious to him than the world and what it contains.’[2]

1 Its chain is authentic. Bukhārī (16), Muslim (43), Tirmidhī (2624), Nasāʾī (4988), Ibn Mājah (4033) and Aḥmad (12002).

See Branch ten for the explanation of this hadith.

2 Its chain is authentic. Muslim (2312).

The meaning of Anas’s saying, ‘A man would go to the Prophet ﷺ only intending worldly gain but before night fell his religion would become more beloved and more precious to him than the world and what it contains,’ is that it was not long after his accepting Islam that Islam became more beloved to him. He first manifested submitting to Islam for the world and not with a true intention in his heart but then due to the blessing of the Prophet ﷺ, the light of Islam lingered and it was not long before his heart expanded with the reality of faith and it became firm in his heart and it became more beloved to him than the world and what it contains. (Nawawī in *Minhāj*)

17

The seventeenth from the branches of faith is seeking knowledge

[Seeking knowledge] is recognition of the Exalted Creator and what has come from Him, and the knowledge of prophethood and what distinguishes the Prophet ﷺ from others, and the knowledge of the rulings of Allah and His judgements, and recognition of the sources from which rulings are sought; like the Qur'an, Sunnah, legal reasoning and the conditions for independent legal judgement.

The Qur'an and the hadith are replete with statements detailing the virtue of knowledge and the scholars.

Allah ﷻ said:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

It is those of His servants who have knowledge who stand in true awe of Allah. [35:28]

And He ﷻ said:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَـٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ﴾

Allah bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. [3:18]

And He ﷻ said,

﴿وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيْمًا﴾

And He has taught you what you did not know. Allah's bounty to you is great indeed. [4:113]

And He ﷻ said:

﴿يَرْفَعِ اللهُ الَّذِيْنَ آمَنُوْا مِنْكُمْ وَالَّذِيْنَ أُوْتُوْا الْعِلْمَ دَرَجَاتٍ﴾

Allah will raise up, by many degrees, those of you who believe and those who have been given knowledge. [58:11]

And He ﷻ said:

﴿هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ إِنَّمَا يَتَذَكَّرُ أُوْلُوْا الْأَلْبَابِ﴾

How can those who know be equal to those who do not know? Only those who have understanding will take heed. [39:9]

In the two authentic collections from the hadith of Abdullāh ibn ʿAmr [ibni 'l-ʿĀṣ] ﷺ:

إِنَّ اللّٰهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يبْق عَالِمًا اتَّخَذَ النَّاسُ رُءُوْسًا جُهَّالاً، فَسُئِلُوْا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوْا وَأَضَلُّوْا.

'Indeed Allah does not seize knowledge by taking it suddenly from people, rather he seizes it [slowly] by taking the scholars [through

death] until no scholars will remain. Then the people will take the ignorant as leaders; they will be asked and they will give verdicts without knowledge. They will be deviated and they will deviate others.'[1]

In *Ṣaḥīḥ Muslim* from the hadith of Abū Hurayrah ﷺ:

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

'Whoever relieves a believer of a worry from the worries of the world, Allah will relieve him of a worry from the worries of the Day of Judgement. Whoever brings ease upon one in financial difficulty, Allah will give him ease in the world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in the world and in the Hereafter. Allah will assist His servant as long as he assists his brother. Whoever treads a path in order to seek knowledge, Allah will make his path towards the Garden easy because of it. No group of people gather in a house from the houses of Allah reciting the book of Allah and studying it amongst

themselves except that tranquillity descends upon them, the Angels surround them, mercy engulfs them and Allah mentions them to whoever is near Him. Whoever is delayed [to get to the Garden] because of his efforts, his lineage will not make him go any further.'[2]

1 Its chain is authentic. Bukhārī (100), Muslim (2673), Tirmidhī (2652) and Aḥmad (6786).

This means that Allah will not seize the knowledge from amongst the people in a manner that He raises it from them to the Heavens, or that He obliterates it from their hearts, rather He will seize it by seizing the souls of the scholars and bring the death of those who carry it. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Muslim (2699), Tirmidhī (2945) and Aḥmad (7427).

This hadith is a comprehensive statement about the types of knowledge, the rules and the etiquettes. The meaning of 'relieving someone of a worry' is to remove it. The hadith contains the virtue of fulfilling the needs of the Muslims and benefitting them with what is easy from knowledge, wealth, and assistance, indicating towards an act of benefit, advising them or other than that. It also contains the virtue of concealing the faults of other Muslims and the virtue of giving respite to one in financial difficulty and going in the search of knowledge. It is therefore necessary to be occupied with the knowledge of Islamic rulings, provided that one intends to seek with it the pleasure of Allah ﷻ. This is indeed a condition for every act of worship but the habit of the scholars was that they fixed it with this because people took a relaxed approach and innovators and others were neglectful of it. (Nawawī in *Minhāj*)

18

The eighteenth from the branches of faith is the spreading of knowledge

Based on the speech of Allah ﷻ:

﴿لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

To make it known to the people; do not conceal it. [3:187]

Also His speech:

﴿وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ﴾

So that they can teach their people when they return. [9:122]

Additionally, due to the hadith of Abū Bakrah ﷺ in the two authentic collections that the Prophet ﷺ said in his sermon in Minā:

أَلاَ لِيُبَلِّغَنَّ الشَّاهِدُ مِنْكُمْ الْغَائِبَ، فَلَعَلَّ مَنْ يُبَلِّغُهُ يَكُوْنُ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ.

'Take heed, those who are present should convey to those who are absent. Perhaps the one to whom it is conveyed will be more mindful of it than the one who heard it.'[1]

Additionally, due to the hadith of Abū Hurayrah ﷺ mentioned in

Sunan Abī Dāwūd:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أَلْجَمَهُ اللّٰهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ.

'If one is asked about a matter [of which he possesses the knowledge] and he does not disclose it, he will be bridled with a bridle of fire on the Day of Resurrection.'[2]

Bayhaqī narrates with his chain of transmission from ʿUmar ibn ʿAbd al-ʿAzīz al-Umawī that he said, 'Whoever does not consider his speech to be of his actions will sin greatly and whoever acts without knowledge will do more harm than good.'

It is narrated from Ḥārith al-Muḥāsibī, 'Knowledge brings about fear [of Allah] and asceticism brings about comfort, and recognition [of Allah] brings about remorse.'

It is narrated from Ibn Saʿd that, 'Whoever acts according to the knowledge of hadith will receive the knowledge of insight and whoever acts according to the knowledge of insight will inherit the knowledge of obedience and whoever acts according to the knowledge of obedience will be guided to the path of truth.'

It is narrated from Mālik ibn Dīnār, 'When a servant [of Allah] seeks knowledge to act according to it, his knowledge will humble him; and when he seeks it not for the purpose of acting upon it, then it will increase him in arrogance.'

It is narrated from Maʿrūf al-Karkhī, 'When Allah intends goodness for His slave, He opens the door of action for him and locks for him the door of argumentation; and when Allah intends bad for His slave He opens the door of argumentation for him and locks for him the door of

action.'

It is narrated from Abū Bakr al-Warrāq, 'Whoever suffices with theology without asceticism and jurisprudence has committed heresy; and whoever suffices with asceticism without jurisprudence and theology has committed an innovation; and whoever suffices with jurisprudence without asceticism and cautiousness in action has acted corruptly; and whoever brings them together in all matters will be saved.'

It is narrated from Ḥasan al-Baṣrī that a man passed by him and it was said, 'He is a jurist,' so he said, 'Do you know who a jurist is? A jurist is one who knows his religion, abstains from the world and is steadfast in the worship of his Lord.'

It is narrated from Mālik ibn Dīnār that he said, 'I read in the Torah that indeed a knowledgeable person who does not act upon his knowledge will find that his advice will have no effect on the hearts [of the people] like the way raindrops fall off a stone.'

Abū Bakr ibn Abī Dāwūd recited a couplet to himself:

مَنْ غَصَّ دَاوَى بِشُرْبِ الْمَاءِ غُصَّتَهُ فَكَيْفَ يَصْنَعُ مَنْ قَدْ غَصَّ بِالْمَاءِ

One who chokes, cures his choking by drinking water, so what will one do when he chokes on water?

Abū ʿUthmān al-Ḥīrī, the Ascetic said:

وَغَيْرُ تَقِيٍّ يَأْمُرُ النَّاسَ بِالتُّقَى طَبِيْبٌ يُدَاوِي وَالطَّبِيْبُ مَرِيْضُ

An impious man who enjoins others to piety
is a sick doctor trying to cure others.

We ask Allah ﷻ for the ability to attain knowledge and to act accordingly and we seek refuge by the majesty of His Face from failure, greed and vain hope.

1 Its chain is authentic. Bukhārī (7447) and Muslim (1679).

A person may either relate the words verbatim or relate the rulings mentioned so that a person may understand. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is sound. Abū Dāwūd (3658), Tirmidhī (2649), Ibn Mājah (266) and Aḥmad (8533).

If one is asked regarding knowledge that the questioner is in need of—as it is a matter of religion—and he conceals it by not responding or not referring to the books [which will answer his question], Allah will enter a bridle of fire in his mouth that shall suffice him, as he bridled himself with silence. (ʿAẓīmābādī in *ʿAwn al-Maʿbūd*)

19

The nineteenth from the branches of faith is venerating the glorious Qur'an by learning it, teaching it, maintaining its limits and rulings, having knowledge of what is lawful and unlawful therein, having reverence for its people and its memorisers and the feeling of crying that it causes [when mentioning] the promises of Allah ﷻ and His threats

Allah ﷻ said:

﴿لَوْ أَنْزَلْنَا هٰذَا الْقُرْآنَ عَلٰى جَبَلٍ لَرَأَيْتَهُ
خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللّٰهِ﴾

If We had sent this Qur'an down to a mountain, you [Prophet] would have seen it humbled and split apart in its awe of Allah. [59:21]

Also He ﷻ said:

﴿إِنَّهُ لَقُرْآنٌ كَرِيْمٌ ۝ فِي كِتَابٍ مَكْنُوْنٍ ۝ لَا يَمَسُّهُ
إِلَّا الْمُطَهَّرُوْنَ ۝ تَنْزِيْلٌ مِّنْ رَبِّ الْعَالَمِيْنَ﴾

This is truly a noble Qur'an, in a protected Record that only the purified can touch, sent down from the Lord of all being. [56:77–80]

And He ﷻ said:

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ بَل لِّلَّهِ الْأَمْرُ جَمِيعًا﴾

If there were ever to be a Qur'an with which mountains could be moved, the earth shattered, or the dead made to speak [it would have been this one], but everything is truly in Allah's hands. [13:31]

Also, the Prophet ﷺ said, as Bukhārī narrated from ʿUthmān ibn ʿAffān ؓ:

أَفْضَلُكُمْ - أَوْ خَيْرُكُمْ - مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

'The most virtuous of you—or the best of you—is he who learns the Qur'an and teaches it.'[1]

Additionally, he said, as Bukhārī and Muslim narrated in their books from Abū Mūsā al-Ashʿarī ؓ:

تَعَاهَدُوْا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الإِبِلِ فِي عُقُلِهَا.

'Preserve the Qur'an, for I swear by Him in whose Hand is the life of Muḥammad, it escapes quicker than a camel from its hobbling cord.'[2]

Also he said, as they have both narrated from ʿAbdullāh ibn ʿUmar ؓ:

لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ هَذَا الْكِتَابَ فَقَامَ بِهِ آنَاءَ اللَّيْلِ وَالنَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالاً فَهُوَ يَتَصَدَّقُ بِهِ آنَاءَ اللَّيْلِ وَالنَّهَارِ.

'There is no envy except of two people: a man whom Allah has given this Book and he stands reciting it [in prayer] during the night and the day; and a man whom Allah has given wealth and he gives it in charity during the night and the day.'[3]

Also, he said as Muslim narrated from ʿUmar ﷺ:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِيْنَ.

'Indeed Allah exalts some by this Book and abases others.'[4]

1 Its chain is authentic. Bukhārī (5027), Abū Dāwūd (1452), Tirmidhī (2907) and Ibn Mājah (211).

The superiority of the person who learns the Qur'an and teaches it over the rest of the world is like the superiority of the Creator over the creation. This hadith indicates that the recitation of the Qur'an is the most virtuous of all good actions, and it is indicated that the person who learns the Qur'an or teaches it is the most superior of people. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (5033), Muslim (791) and Aḥmad (19546).

The Prophet ﷺ tells us to preserve our knowledge of the Qur'an, meaning we should persist upon its recitation and memorisation so as not to fall short in preserving and recalling it. (Ibn Ḥajar in *Fatḥ al-Bārī*)

3 Its chain is authentic. Bukhārī (5025), Muslim (815).

The scholars have said that envy is of two types, the literal and the figurative. The literal envy is wishing for the removal of a blessing from its recipient; this is forbidden by the consensus of the Ummah. As for the figurative envy, it is happiness and it is wishing for the same blessing that someone else possesses without wishing for its removal from that person. If it is regarding matters of the world then it is permissible, and if it is regarding matters of the Hereafter then it is desirable. (Nawawī in *Minhāj*)

In a variation of this hadith the two types are: the one who is given wealth and the one who is given wisdom [Muslim 816]. Allah gives wisdom to a person and he judges thereby while understanding its meaning, acting upon it himself and teaching it to others while seeking reward from Allah. Wisdom is everything that prevents ignorance and restrains vile things. (Nawawī in *Minhāj*)

4 Its chain is authentic. Muslim (817) and Ibn Mājah (218).

20

The twentieth from the branches of faith is cleanliness

Based on the speech of Allah ﷻ:

﴿إِذا قُمْتُم إِلَى الصَّلَاة فَاغْسِلُوا وُجُوهَكُم وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

When you are about to pray, wash your faces and your hands up to the elbows. [5:6]

Also due to the hadith of Abū Mālik al-Ashʿarī ﷺ in *Ṣaḥīḥ Muslim*:

الطُّهُوْرُ شَطْرُ الْإِيْمَانِ، وَالْحَمْدُ لِلّٰهِ تَمْلَأُ الْمِيْزَانَ، وَسُبْحَانَ اللّٰهِ وَاللّٰهُ اَكْبَر تَمْلَآنِ—أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُوْ، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا.

'Purity is half of faith. 'Praise be to Allah' fills the scale and 'Glory be to Allah' and 'Allah is the greatest' fill what is between the heaven and the earth. Prayer is a light, charity is a proof, patience is a brightness and the Qur'an is either a proof for you or against you. Everybody will come after having sold themselves, either setting themselves free or destroying themselves.'[1]

Also due to the hadith of Ibn ʿUmar ﷺ in *Ṣaḥīḥ Muslim*:

لاَ يَقْبَلُ اللّٰهُ عَزَّ وَجَلَّ صَلاَةً بِغَيْرِ طُهُوْرٍ، وَلاَ صَدَقَةً مِنْ غُلُوْلٍ.

'Allah ﷻ does not accept prayer without purification nor charity from deception.'[2]

Also, due to the hadith of Ḥasan from Thawbān ﷺ:

اِسْتَقِيْمُوْا وَلَنْ تُحْصُوْا، وَاعْلَمُوْا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلاَةُ، وَلاَ يُحَافِظُ عَلَى الْوُضُوْءِ إِلاَّ مُؤْمِنٌ.

'Stay steadfast, and do not count your deeds. Know that the best of your actions is the prayer and only a true believer is mindful of ablution.'[3]

Ḥalīmī narrated from Yaḥyā ibn Ādam, regarding the Prophet's ﷺ statement: 'Purity is half of faith,' because Allah ﷻ referred to the prayer as faith when He said,

﴿وَمَا كَانَ اللّٰهُ لِيُضِيعَ إِيمَانَكُمْ﴾

Allah would never let your faith go to waste. [2:143]

I.e. your prayer towards Bayt al-Muqaddas [in Jerusalem]. The prayer is not permissible except with ablution, therefore they are two entities; each one is half of the other.

1 Its chain is authentic. Muslim (223) and Aḥmad (22908).

This is a fundamental hadith which consists of many of the important rulings of Islam. As for the act of cleanliness being half of belief, the scholars have differed regarding its meaning. One opinion is that its reward is equal to half of the reward of faith and another meaning is that just

as faith compensates for past sins, so does ablution. Since ablution is not valid except from a person who possesses faith, so it becomes the remaining half of faith. It is not necessary for a half here to be a literal half. Another meaning could be that faith is comprised of two aspects: affirmation with one's heart and compliance with one's actions. Cleanliness is included within prayer and so it is the compliance of one's actions, thereby making cleanliness half of faith. And Allah knows best. (Nawawī in *Minhāj*)

2 Its chain is authentic. Muslim (224), Ibn Mājah (273), Abū Dāwūd (59), Nasāʾī (139), Tirmidhī (1) and Aḥmad (4700).

Prayer without purification means until he purifies himself with water or soil. The Prophet ﷺ only mentioned ablution as it is the default and it is predominant. (Nawawī in *Minhāj*)

3 Its chain is sound. Ibn Mājah (277) and Aḥmad (22378).

Staying steadfast is to follow the truth, maintain justice, adhere to the straight way by performing all the injunctions and refrain from all forbidden things. This is a great proposition and only he whose heart has been illuminated by a divine light, who separates from the darkness of mankind, and whom Allah has supported will be capable of it. Very few they are of this quality.

21

The twenty-first from the branches of faith is the five prayers

Based on the speech of Allah ﷻ:

﴿وَمَا كَانَ اللهُ لِيُضِيْعَ إِيْمَانَكُمْ﴾

Allah would never let your faith go to waste [believers]. [2:143]

Also His speech:

﴿وَأَقِيْمُوْا الصَّلَاةَ وَآتُوْا الزَّكَوةَ﴾

Keep up the prayer, pay the prescribed alms. [2:43]

Additionally, His speech:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤمِنِيْنَ كِتَابًا مَوْقُوْتًا﴾

Prayer is obligatory for the believers at prescribed times. [4:103]

Furthermore, due to the hadith of Jābir ﷺ, in *Ṣaḥīḥ Muslim*:

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلاَةِ.

Abandoning the prayer is the only thing between a person and idolatry and disbelief.[1]

Also the hadith of ʿAbdullāh ibn Masʿūd ﷺ in the two authentic

collections wherein he said:

سَأَلْتُ النَّبِيَّ ﷺ، أَيُّ الأَعْمَالِ أَحَبُّ إِلَى اللّٰهِ عَزَّ وَجَلَّ؟ قَالَ: الصَّلاَةُ لِوَقْتِهَا، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: الْجِهَادُ فِي سَبِيْلِ اللّٰهِ، قَالَ: وَحَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

'I asked the Prophet ﷺ, "Which action is the most beloved to Allah ﷻ?" He replied, "Prayer in its time." I further asked, "Then which action?" He replied, "To be good and dutiful to one's parents." I then asked, "Then which?" He replied, "To strive in the path of Allah." He said, "The Prophet ﷺ narrated to me these things, and if I had asked more, he would have told me more."'[2]

Also, the hadith of Ibn ʿUmar ﷺ therein:

صَلاَةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاَةِ الْفَذِّ بِسَبْعٍ وَعِشْرِيْنَ دَرَجَةً.

'Prayer in congregation is superior to praying alone by twenty-seven ranks.'[3]

Additionally, the hadith of ʿUthmān ﷺ in *Ṣaḥīḥ Muslim*:

مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلاَةٌ مَكْتُوْبَةٌ، فَيُحْسِنُ وُضُوْءَهَا وَخُشُوْعَهَا وَرُكُوْعَهَا إِلاَّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوْبِ، مَا لَمْ يَأْتِ كَبِيْرَةً، وَذَلِكَ الدَّهْرَ كُلَّهُ.

'Whenever a compulsory prayer presents itself to any Muslim and he performs its ablution, shows humility and bows excellently, it will be an expiation for all sins prior to it—as long as he does not

commit a major sin. This applies for all of time.'[4]

Bayhaqī informed us, saying, 'There is no act of worship after belief in Allah which is a removal of disbelief that the Almighty has referred to as belief and the Messenger of Allah ﷺ referred to its abandonment as disbelief, other than the prayer.'

1 Its chain is authentic. Muslim (82), Tirmidhī (2619), Abū Dāwūd (4678), Ibn Mājah (1078) and Aḥmad (15183).

That which prevents one from being a non-Muslim is not leaving the prayer. If he does abandon it, the barrier between him and idolatry does not remain, rather he enters in it. The difference between them [idolatry and disbelief] has do with idolatry being specific with the worship of idols and other creations with their recognition of Allah; like the idolaters of Quraysh and so disbelief is more general than idolatry. And Allah knows best. (Ibn Ḥajar in *Fatḥ al-Bārī*)

2 Its chain is authentic. Bukhārī (527), Muslim (137), Tirmidhī (1898) and Aḥmad (4186).

'Which action is most beloved to Allah?'—There are many different outcomes to this hadith from various scholars; the best statement is that the response varies according to the different states of the one who poses the question. The answer given depends on the need of the people or that which is most appropriate for them. It is also possible that the different answers are according to different times with a certain answer in that time being more beneficial, like, for example, fighting in the path of Allah which was the most superior action in the beginning of Islam. Furthermore, it is agreed from the hadiths that prayer is more virtuous than charity, however at times the compelling nature of charity causes it to be more virtuous. (Ibn Ḥajar in *Fatḥ al-Bārī*)

3 Its chain is authentic. Bukhārī (645), Muslim (650), Tirmidhī (215), Nasāʾī (837), and Aḥmad (5332).

Congregational prayer in the house or market has no [added] virtue over reading it alone at home. The apparent meaning however is that the extra aforementioned reward is specific to a congregation in the *masjid*. Prayer in the house is preferred over praying in the market place because of what has been narrated regarding the market place being a place of the devils. Having said that, prayer in congregation—whether it be in the house or in the market place—is better than praying alone. (Ibn Ḥajar in *Fatḥ al-Bārī*)

4 Its chain is authentic. Muslim (228).

It does not mean that all sins are to be forgiven as long as they are not serious sins, in which case even the minor sins would not be forgiven. Rather, all sins are to be forgiven except major sins as they are only forgiven after sincere repentance to Allah ﷻ or due to His mercy and bounty alone. And Allah knows best. (Nawawī in *Minhāj*)

22

The twenty-second from the branches of faith is zakat

Based on the speech of Allah ﷻ:

﴿وَمَا أُمِرُوْا إِلَّا لِيَعْبُدُوْا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ حُنَفَاءَ وَيُقِيْمُوا الصَّلَاةَ وَيُؤْتُوْا الزَّكَاةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ﴾

Though all they are ordered to do is worship Allah alone, sincerely devoting their religion to Him as people of true faith, keep up the prayer, and pay the presecribed alms, for that is the true religion. [98:5]

Also His speech:

﴿وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِي سَبِيْلِ اللهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيْمٍ ۝ يَوْمَ يُحْمٰى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ هٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ﴾

[Prophet], tell those who hoard gold and silver instead of giving in Allah's cause that they will have a grievous punishment; on the Day it is heated up in Hell's fire and used to brand their foreheads, sides, and

backs, they will be told, 'This is what you hoarded up for yourselves! Now feel the pain of what you hoarded!' [9:34–35]

And His speech:

﴿وَلاَ يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهِ يَوْمَ الْقِيَامَةِ﴾

Those who are miserly with what Allah has granted them out of His grace should not think that it is good for them; on the contrary, it is bad for them. Whatever they meanly withhold will be hung around their necks on the Day of Resurrection. [3:180]

Additionally, due to the hadith of Ibn ʿAbbās ﷺ in the two authentic collections that when the Messenger of Allah ﷺ sent Muʿādh ﷺ to Yemen, he said to him,

إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ وَأَنِّي رَسُوْلُ اللّٰهِ، فَإِنْ هُمْ أَجَابُوْكَ لِذَلِكَ، فَأَعْلِمْهُمْ أَنَّ اللّٰهَ قد افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَجَابُوْكَ لِذَلِكَ، فَأَعْلِمْهُمْ أَنَّ اللّٰهَ قد افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ على فُقَرَائِهِمْ. فَإِنْ هُمْ أَجَابُوْكَ لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَإِيَّاكَ دَعْوَةَ الْمَظْلُوْمِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللّٰهِ حِجَابٌ.

'Indeed you are going to a nation who are the People of the Book, so call them to bear witness that there is no god except Allah and that I am the Messenger of Allah. If they comply to that, teach them that

Allah has made compulsory upon them the five prayers in every day and night. If they comply to that, teach them that Allah has made compulsory upon them charity from their wealth; that is taken from their rich and given to their poor. If they comply to that, beware of the best of their wealth and beware of the curse of the oppressed, for there is no veil between it and Allah.'[1]

Also the hadith of Abū Hurayrah ﷺ in *Ṣaḥīḥ al-Bukhārī*:

مَنْ آتَاهُ اللَّهُ مَالاً فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يُطَوَّقُهُ، ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ - يَعْنِي شِدْقَيْهِ - ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ، ثُمَّ تَلاَ هَذِهِ الْآيَةَ: ﴿وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَا آتَاهُمُ اللّٰهُ مِنْ فَضْلِهِ هُوَ خَيرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهِ يَوْمَ الْقِيَامَةِ﴾

'Whomever Allah gives wealth to and he does not give the zakat due upon it, his wealth will appear to him on the Day of Resurrection as a bald snake with two spots, wrapping itself around his neck. It will then take hold of his jaws and say, "I am your wealth. I am your hoarded treasure."' Then he recited this verse,

Those who are miserly with what Allah has granted them out of His grace should not think that it is good for them; on the contrary, it is bad for them. Whatever they meanly withhold will be hung around their necks on the Day of Resurrection. [3:180][2]

1 Its chain is authentic. Bukhārī (1496), Muslim (19), Abū Dāwūd (1584), Tirmidhī (625), Nasāʾī (2522), Ibn Mājah (1783) and Aḥmad (2071).

If it is asked, 'What is the wisdom in calling them to offer zakat after their obedience in establishing the prayer?' The answer is that the obligation of zakat did not follow the obligation of prayer based on obligation, rather it was for means of explanation. Do you not see that zakat is due on some people without it being due upon others for its requirement is that a year has passed on having possession of the wealth? Shaykh Zaynu 'd-Dīn has said that when they comply with the two testimonies thereby entering Islam but do not obey the obligation of the prayer, they have disbelieved and left the fold of Islam after entering it and so their wealth would become booty, thus they would not be ordered to give zakat. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (1403), Nasāʾī (2482) and Aḥmad (8661).

The hadith shows the necessity of giving zakat due to the stern warning indicated therein. It indicates that 'wealth' consists of gold, silver and all other forms of wealth upon which zakat is due, due to the generality of the word. (ʿAynī in *ʿUmdat al-Qārī*)

23

The twenty-third from the branches of faith is fasting

Based on the speech of Allah ﷻ:

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ﴾

Fasting is prescribed for you, as it was prescribed for those before you. [2:183]

Also due to the hadith of ʿAbdullāh ibn ʿUmar ﷺ in the two authentic collections:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، وَإِقَامِ الصَّلاَةِ، وَإِيْتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ.

'Islam is built on five: to testify that there is no god but Allah and that Muḥammad is His servant and His Messenger, to establish prayer, to give zakat, to fast in Ramadan and to make pilgrimage of the House.'[1]

Additionally, the hadith of Abū Hurayrah ﷺ narrated therein:

كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعمِائَةِ ضِعْفٍ، قَالَ اللّٰهُ عَزَّ وَجَلَّ: إِلاَّ الصَّوْمَ، فَإِنَّهُ لِي وَأَنَا أَجْزِيْ بِهِ، يَدَعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجلِي، لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخُلُوْفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللّٰهِ مِنْ رِيحِ الْمِسْكِ، الصَّوْمُ جُنَّةٌ

‘All the good actions that the children of Ādam perform are multiplied by ten times to seven hundred times. Allah ﷻ said, “Except for fasting for indeed it is for Me and I shall give the reward for it; he gives up his food and his desire for My sake.” There are two moments of happiness for the fasting person: the first when he breaks his fast and the second when he meets his Lord. The odour emitted from the mouth of the fasting person is more pleasant to Allah than the fragrance of musk. Fasting is a form of protection.’[2]

1 Its chain is authentic. Bukhārī (8), Muslim (16), Tirmidhī (2609), and Nasāʾī (5001).

The fasting in Ramadan means to refrain from food. The word ‘month’ usually preceeds the word Ramadan as the ruling is attached to its cause whereas the cause of pilgrimage is the House. Therefore, Hajj is not repeated due to the House only being one whereas the month of Ramadan repeats itself every year so fasting is repeated every year. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (7492) and Muslim (164) but the complete hadith is in Aḥmad (10175).

The purpose behind mentioning that good actions are multiplied by ten times to seven hundred times is to inform that fasting is an exception from this ruling, so it is as if he said, ‘The rest of good actions are rewarded by ten times, except for fasting, as that will be multiplied without limit.’ Therefore, fasting is not restricted by being multiplied to a certain number, but Allah ﷻ will reward one for it without limit. (ʿAynī in *ʿUmdat al-Qārī*)

24

The twenty-fourth from the branches of faith is *iʿtikāf* (spiritual retreat)

Based on the speech of Allah ﷻ:

﴿وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ﴾

We commanded Ibrāhīm and Ismāʿīl: 'Purify My House for those who walk around it, those who stay there and those who bow and prostrate themselves in worship.' [2:125]

Also due to the hadith of ʿĀʾishah ﵂ in the two authentic collections:

أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ
حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

'The Prophet ﷺ performed the *iʿtikāf* in the last ten days of Ramadan until Allah took his soul, then his wives performed *iʿtikāf* after him.'[1]

And what is narrated from the Prophet ﷺ when he said:

مَنِ اعْتَكَفَ فُوَاقَ نَاقَةٍ فَكَأَنَّمَا أَعْتَقَ نَسَمَةً أَوْ رَقَبَةً.

‘Whoever performs *iʿtikāf* for the duration between two milkings of a she-camel,[2] it will be as though he freed a slave.’[3]

1 Its chain is authentic. Bukhārī (2026), Muslim (1172), Tirmidhī (890) and Aḥmad (24613).

The hadith shows that performing *iʿtikāf* in the last ten days of Ramadan is desirable. It is unanimously agreed that it is an emphasised desirable act with regards to men, whilst the scholars differ with respect to women. Imam Nawawī said, ‘In this hadith is an evidence of the validity of *iʿtikāf* for women as the Prophet ﷺ gave permission to them. However, Imam Abū Hanīfah has said that a woman’s *iʿtikāf* should be done in the *masjid* of her home, and that is the place in her house which is designated for the prayer. It is not permissible for a man to perform *iʿtikāf* in his house. (ʿAynī in *ʿUmdat al-Qārī*)

2 This refers to a small duration of time.

3 Ibn Ḥajar al-ʿAsqalānī has quoted it in *At-Talkhīṣ al-Ḥabīr* (941) from ʿUqaylī in *Ḍuʿafāʾ*.

25

The twenty-fifth from the branches of faith is Hajj

Based on the speech of Allah ﷻ:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

Pilgrimage to the House is a duty owed to Allah by people who are able to undertake it. [3:97]

Also His speech:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

Proclaim the Pilgrimage to all people. They will come to you on foot and on every kind of swift mount, emerging from every deep mountain pass. [22:27]

And His speech:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

Complete the pilgrimages, major and minor, for the sake of Allah. [2:196]

Additionally, due to the hadith of ʿAbdullāh ibn ʿUmar ﷺ in the two authentic collections:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، وَإِقَامِ الصَّلاَةِ، وَإِيْتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ.

'Islam is built on five: to testify that there is no god but Allah and that Muḥammad is His servant and His Messenger, to establish prayer, to give zakat, to fast in Ramadan and to make pilgrimage of the House.'[1]

Furthermore, the hadith of ʿUmar ﷺ in *Ṣaḥīḥ Muslim*:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُوْلِ اللّٰهِ ﷺ إِذْ جَاءَ رَجُلٌ، فَقَالَ: يَا مُحَمَّد مَا الْإِسْلَامُ؟ قَالَ: أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ، وَأَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ، وَأَنْ وَتُقِيْمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَعْتَمِرَ، وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وتتِمَّ الْوُضُوْءَ، وتَصُوْمَ رَمَضَانَ، قَالَ: فَإِنْ فَعَلْتُ هَذَا، فَأَنَا مُسْلِمٌ؟ قَالَ: نَعَمْ، قَالَ: صَدَقْتَ. . . فَذَكَرَ الْحَدِيْثَ.

'Whilst we were sitting with the Prophet ﷺ, a man came and said, "O Muḥammad, what is Islam?" He replied, "That you bear witness that there is no god but Allah and that Muḥammad is the Messenger of Allah; that you establish prayer, give zakat, perform pilgrimage of the House, perform the minor pilgrimage, have a bath from impurity, complete the ablution and fast in Ramadan." He asked, "If I do this, am I a Muslim?" He replied, "Yes." He said, "You have spoken the truth."' Then he mentioned the hadith.[2]

And it has been narrated from Abū Umāmah al-Bāhilī ﷺ that the Prophet ﷺ said:

مَنْ لَمْ يَحْبِسْهُ مَرَضٌ أَوْ حَاجَةٌ ظَاهِرَةٌ أَوْ سُلْطَانٌ جَائِرٌ، وَلَمْ يَحُجَّ فَلْيَمُتْ إِنْ شَاءَ يَهُوْدِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا.

'Whoever is not prevented due to ill-health or an apparent need or a tyrant ruler and does not perform the Hajj then let him die if he wishes as a Jew or a Christian.'[3]

1 Its chain is authentic. Bukhārī (8), Muslim (16), Tirmidhī (2609), and Nasā'ī (5001). See branch twenty-three for the explanation of this hadith.

2 Its chain is authentic. Ibn Khuzaymah (1) and Ibn Ḥibbān (173). Muslim (8) and Aḥmad have quoted shorter variations of this hadith (5856).

3 Its chain is authentic. Bayhaqī in *As-Sunan al-Kubrā* (8660). Tirmidhī has quoted a hadith with a similar meaning (812).

This hadith shows the extreme severity and the emphasised threat for the person who leaves Hajj. The reason that the People of the Book have been specified as opposed to those that act by it is because he who leaves Hajj has not acted in accordance to the Qur'an and has thrown it behind his back as if he does not know of it. (Mubārakfūrī in *Tuḥfat al-Aḥwadhī*)

26

The twenty-sixth from the branches of faith is striving [in the path of Allah]

Based on the speech of Allah ﷻ:

﴿وَجَاهِدُوْا فِي اللهِ حَقَّ جِهَادِهِ﴾

Strive hard for Allah as is His due. [22:78]

And His speech:

﴿يُجَاهِدُوْنَ فِي سَبِيْلِ اللهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ﴾

And who strive in Allah's way without fearing anyone's reproach. [5:54]

And His speech:

﴿قَاتِلُوْا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً﴾

Fight the disbelievers near you and let them find in you firmness. [9:123][1]

And His speech:

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ﴾

Prophet, urge the believers to fight. [8:65][2]

Also due to the hadith of Abū Hurayrah ﷺ in the two authentic

collections:

سُئِلَ رَسُولُ اللّٰهِ ﷺ : أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: الإِيْمَان بِاللّٰهِ وَرَسُولِهِ، فَقِيْلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِي سَبِيْلِ اللّٰهِ، قِيْلَ: ثُمَّ مَاذَا؟ قَالَ: حَجٌّ مَبْرُوْرٌ.

'The Messenger of Allah ﷺ was asked, "Which action is the best?" He replied, "Belief in Allah and His Messenger." It was asked again, "Then which?" He responded, "Striving in the path of Allah." Then it was asked, "Then what?" He replied, "An accepted Hajj."'[3]

Also the hadith of ʿAbdullāh ibn Abī Awfā ﷺ, narrated in *Ṣaḥīḥ al-Bukhārī*:

لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوْا اللّٰهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوْهُمْ فَاصْبِرُوْا، وَاعْلَمُوْا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوْفِ.

Do not desire to meet the enemy, rather ask Allah for wellbeing. However, if you eventually meet them, remain patient and know that the Garden is beneath the shade of the swords.'[4]

1 In Islamic military theory jihad is a 'just war' and is strictly tied to self-defence, safety, freedom of religion, being oppressed and being evicted from one's land. Scholars have defined six scenarios in which jihad may take place: (1) being attacked first or being about to be attacked (2) being wronged (and having been patient) (3) being expelled from one's homes and land (4) being subject to severe persecution merely for belief in God (5) having one's holy places destroyed (6) a declaration made by the legitimate authority or ruler, so that jihad is a communal activity and not an individual one. It is also worth noting that prior to the formation of the League of Nations in 1920, the natural state of political relations between nations was one of hostile competition, if not actual war. Nations were openly predatory, each trying to seize land from their neighbours. This was also the state of relations between Muslim and non-Muslim

lands, and so the state of relations was assumed to be one of jihad unless there was a specific peace treaty between two states. Despite this, most authorities, including Imams Abu Hanifah, Malik ibn Anas, Ahmad ibn Hanbal, Sufyan al-Thawri, al-Awza'I', and most scholars of the Shafi'I school, did not see religious difference itself as legitimate grounds for jihad. Furthermore, all states today are members of the United Nations, and the default condition between them is usually peace. So, jihad is not the normal state of affairs and cannot be considered legitimate behaviour, unless of course Muslim countries are invaded and occupied by outside powers. Refer to *A Thinking Person's Guide to Islam* by HRH Prince Ghazi Bin Muhammad for a detailed discussion on this topic.

2 The context of this verse is regarding the early battles between the Muslims and the unbelievers of Makkah.

3 Its chain is authentic. Bukhārī (26), Muslim (83), Tirmidhī (1658), Nasā'ī (3130) and Aḥmad (7590).

4 Its chain is authentic. Bukhārī (2966), Muslim (1742), Abū Dāwūd (2631) and Aḥmad (19114). 'Beneath the shade of the swords' is an expression of the inevitability of being struck down on the battlefield. The Prophet gave this glad tiding because of the natural disposition of man to dislike war and adversity, but he preluded the encouragement to fight with a warning not to seek it out.

27

The twenty-seventh from the branches of faith is guarding the frontiers in the path of Allah ﷻ

Based on the speech of Allah ﷻ:[1]

﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوْا اللّٰهَ﴾

You who believe, be steadfast, more steadfast than others; guard the frontiers; always be mindful of Allah. [3:200][2]

Also due to the hadith of Sahl ibn Saʿd as-Sāʿidī ﷺ in *Ṣaḥīḥ al-Bukhārī*:

رِبَاطُ يَوْمٍ فِي سَبِيْلِ اللّٰهِ عَزَّ وَجَلَّ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

'Guarding the frontiers for a day in the path of Allah ﷻ is better than the world and whatever it contains; and a place in the Garden [as small as that] occupied by the whip of one of you is better than the world and whatever it contains.'[3]

Guarding the frontiers in relation to jihad and fighting is similar in status to *iʿtikāf* in the *masjid* in relation to prayer because the one who guards the frontiers stands facing the enemy constantly and in complete

readiness for him as he stands [for the prayer.]

1 The borders of a nation are sacred. When the Prophet ﷺ first entered Madīnah and drafted the Constitution of Madīnah, he specifically stipulated which tribes (Muslim, Jewish and pagan) were part of the new nation-state. By so doing the borders of the homeland were established, ensuring safe passage within these borders for citizens. This is a right recognised by nearly all people, cultures, civilizations and religions, and is codified as the 13th article of the Universal Declaration of Human Rights.

Part of the Prophet ﷺ highlighting the borders of the nation-state and ensuring free movement and trade, is that there are communal consequences if these borders are breached: common defense of the homeland. The continuing articles of the Constitution of Madīnah make communal defense, both in financial and human resources, an obligation on all parties, tribes and citizens of the state. In Islamic law, a communal obligation is defined as an act that is obligatory for someone in the community to perform on behalf of the rest. Communal obligations (*farḍ kifāyah*) are considered more meritorious and noble than individual obligations (*farḍ ʿayn*) as is discussed in the books of juristic methodology (*uṣūl al-fiqh*). This section is highlighting this fact with these prophetic statements.

2 It is to be steadfast upon the obedience of Allah and to be patient against the enemies of Allah in jihad and to remain constant in the path of Allah. (Ibn Ḥajar in *Fatḥ al-Bārī*)

3 Its chain is authentic. Bukhārī (2892), Tirmidhī (1664) and Aḥmad (22872).

28

The twenty-eighth from the branches of faith is standing firm in the face of the enemy and not fleeing from the battlefield

Based on the speech of Allah ﷻ:[1]

﴿إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا﴾

When you meet a force in battle, stand firm. [8:45]

Also His speech:

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ۝ وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾

When you meet the disbelievers in battle, never turn your backs to them: if anyone does so on such a day—unless manuevering to fight or to join a fighting group—he incurs the wrath of Allah, and Hell will be his home, a wretched destination! [8:15–16]

And His speech:

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِّنْكُمْ عِشْرُوْنَ صَابِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ. . .﴾

Prophet, urge the believers to fight: If there are twenty of you who are steadfast, they will overcome two hundred. . . [8:65–66] (the two complete verses)

Additionally due to the hadith of ʿAbdullāh ibn Abī Awfā ﷺ in *Ṣaḥīḥ al-Bukhārī*:

لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوْا اللّٰهَ الْعَافِيَة، فَإِذَا لَقِيتُمُوْهُمْ فَاصْبِرُوْا، وَاعْلَمُوْا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوْفِ.

> 'Do not desire to meet the enemy, rather ask Allah for well-being. However, if you eventually meet them then remain patient and know that the Garden is beneath the shade of the swords.'[2]

1 Unfortunately, there are times when legitimate armed conflict is necessary to ensure the survival of one's community, nation and family. In these rare instances survival itself is at stake. The Qur'an stipulates, 'Fight them until persecution is no more, and religion is for God (2:193).' Ibn ʿUmar said concerning 'until persecution is no more,' 'we in fact did this during the time of the Prophet ﷺ since Islam was a fledging minority; a man could easily be persecuted due to his faith, either killed or captured. Now Islam is well populated and there is no persecution and tribulation (Bukhari).' To stand up to this challenge is to, as President Abraham Lincoln so aptly stated in the Gettysburg address, to give 'the last full measure of devotion.' When the stakes are this high, victory will not come if people desert and abandon their posts. The early Muslim community learned this lesson during the battle of Uḥud when the Prophet ﷺ ordered a group of archers to secure a small mountain peak and not abandon their position even if the Muslims won the engagement. After the initial swift victory of the Muslim forces, the archers descended to enjoy in the spoils of victory, while the enemy cavalry flanked the Muslim army from that

very mountain peak and attacked from the rear. There is no military known to the history of mankind that does not have the same universal teaching of following orders and never abandoning their position. One can only imagine what would have happened to Europe in May 1940 if British soldiers abandoned their position during the Siege of Calais. On the eve of the collapse of Calais, British PM Winston Churchill telegrammed Brigadier Claude Nicholson leading the British resistance with the following words: 'Every hour you continue to exist is of the greatest help to the British Expeditionary Forces (BEF). Government has therefore decided that you must continue to fight. Have greatest possible admiration for your splendid stand. Evacuation will not (repeat not) take place, and craft required for above purpose are to return to Dover.' Had Nicholson not listened, it is very possible that the evacuation of Dunkirk would never have taken place and the BEF would have been annihilated by the Nazis!

2 Its chain is authentic. Bukhārī (2966), Muslim (1742), Abū Dāwūd (2631) and Aḥmad (19114).

See branch twenty-six for the explanation.

29

The twenty-ninth from the branches of faith is one-fifth (*khumus*) from the spoils of war is to be given to the leader and those tasked with distributing it to the soldiers

Based on the speech of Allah ﷻ:[1]

﴿وَاعْلَمُوْٓا أَنَّمَا غَنِمْتُمْ مِّنْ شَىْءٍ فَأَنَّ لِلّٰهِ خُمُسَهُ وَلِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتَامٰى وَالْمَسَاكِيْنِ وَابْنِ السَّبِيْلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللّٰهِ وَمَا أَنْزَلْنَا﴾

Know that one-fifth of your battle gains belongs to Allah and the Messenger, to close relatives and orphans, to the needy and travellers; if you believe in Allah and the revelation We sent down. [8:41]

Also His speech:

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾

It is inconceivable that a prophet would ever dishonestly take something from the battle gains. Anyone who does so will carry it with him on the Day of Resurrection. [3:161]

Additionally due to the hadith of ʿAbdullāh ibn ʿAbbās ﷺ in the two

authentic collections regarding the delegation of ʿAbd al-Qays,

آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ؛ آمُرُكُمْ بِالْإِيْمَانِ بِاللّٰهِ وَحْدَهُ. أَتَدْرُوْنَ مَا الْإِيْمَانُ بِاللّٰهِ وَحْدَهُ؟ قَالُوا: اللّٰهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ، وَإِقَامُ الصَّلاَةِ، وَإِيْتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تُعْطُوْا مِنَ الْمَغْنَمِ الْخُمُسَ. وَأَنْهَاكُمْ عَنْ الْحَنْتَمِ، الدُّبَّاءِ، وَالنَّقِيْرِ، وَالْمُزَفَّتِ. قَالَ: احْفَظُوْهُنَّ وَأَخْبِرُوْا بِهِنَّ مَنْ وَرَاءَكُمْ.

'I command you to do four [deeds] and forbid you from four. I order you to have belief in Allah alone; do you know what belief in Allah alone really implies?' They said, 'Allah and His Messenger know best.' The Prophet ﷺ said, 'It is to testify that there is no god but Allah, and that Muḥammad is the Messenger of Allah, to establish the prayer, to give zakat, to fast in Ramadan and that you pay one-fifth from the spoils of war. And I forbid you from [using] the jar, gourd from which the fruit was removed, the hollow carved out bowl and the pitcher.'[2] The Prophet ﷺ also said, 'Keep these in mind and inform those you left behind.'[3]

1 A necessary by-product of victory against a belligerent aggressor in a legitimate armed conflict is the material and resources of the enemy left behind. Islamic law addresses this potential risk by ordering the acquisition and distribution of this booty in order to further weaken the power and strength of the enemy. Like all aspects of just-war, this is governed by strict guidelines and pre-conditions, the most important being that the belligerent force was in fact an aggressor.

2 These vessels were used to store alcoholic beverages in the pre-Islamic era.

3 Its chain is authentic. Bukhārī (7266), Muslim (18), Abū Dāwūd (3692), Tirmidhī (2611), Nasāʾī (5031) and Aḥmad (no. 2020).

Despite the Prophet saying he was going to order four deeds, he actually mentioned five. It is said that the reason could be because the prayer and zakat were counted as one since they are joined in the Qur'an and then the fourth obligation is to offer one-fifth from the spoils of war; or it is that the offering of one-fifth was not counted because it is included in the generality of giving zakat. Both [*khumus* and zakat] mean to take out a specified amount of wealth at certain times and not at other times. (ʿAsqalānī in *Fatḥ al-Bārī*)

30

The thirtieth from the branches of faith is emancipating [slaves] with the purpose of seeking closeness to Allah ﷻ

Based on the speech of Allah ﷻ:

﴿فَلَا اقْتَحَمَ الْعَقَبَةَ ۝ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝ فَكُّ رَقَبَةٍ﴾

Yet he has not attempted the steep path. What will explain to you what the steep path is? It is to free a slave. [90:11–13]

Also due to the hadith of Abū Hurayrah ﷺ in the two authentic collections:

مَنْ أَعْتَقَ رَقَبَةً، أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهَا عُضْوًا
مِنْ أَعْضَائِهِ مِنَ النَّارِ، حَتَّى فَرْجَهُ بِفَرْجِهِ.

Whoever emancipates a slave, Allah will set free every limb of his from the Fire in exchange for every limb of his, even to his private parts in exchange for his.[1]

1 Its chain is authentic. Bukhārī (6715), Muslim (1509), Tirmidhī (1541) and Aḥmad (9773).

This hadith explains the virtue of emancipating a slave as it is from the most virtuous of actions by which salvation from the Fire and entry into the Garden is attained. (Nawawī in *Minhāj*)

31

The thirty-first from the branches of faith is the necessary expiations with regards to crimes

According to the Qur'an and Sunnah there are four expiations: the expiation for murder, the expiation for unlawful assimilation in divorce,[1] the expiation for breaking an oath and the expiation for having intimate relations with one's wife while fasting during the month of Ramadan. There are other similar obligatory expiations known as redemption (*fidyah*) which are either for a sin one did previously, or intending to draw close to Allah ﷻ with something, i.e. [it is done] immediately following a matter that took place, whether it was a sin or not.

1 This is a form of divorce in which the husband assimilates his wife to his mother and declares illegality between him and his wife.

32

The thirty-second from the branches of faith is the fulfilment of contracts

Based on the speech of Allah ﷻ:

﴿أَوْفُوْا بِالْعُقُوْدِ﴾

Fulfil your contracts. [5:1]

Ibn ʿAbbās ؓ said, 'It means what Allah has permitted, prohibited, made compulsory and what he has set as limits in the Qur'an.'
And His speech:

﴿يُوْفُوْنَ بِالنَّذْرِ﴾

They fulfil the vows. [76:7]

And His speech:

﴿وَلْيُوْفُوْا نُذُوْرَهُمْ﴾

Let them fulfil their vows. [22:29]

And His speech:

﴿وَمِنْهُمْ مَّنْ عَاهَدَ اللّٰهَ﴾

There are some among them who pledged themselves to Allah. [9:75]

And His speech:

﴿وَأَوْفُوْا بِعَهْدِ اللهِ إِذَا عَاهَدْتُّمْ وَلَا تَنْقُضُوْا الْأَيْمَانَ بَعْدَ تَوْكِيْدِهَا﴾

Fulfil any pledge you make in Allah's Name and do not break oaths after you have sworn them. [16:91]

Also due to the hadith of ʿAbdullāh ibn Masʿūd ﷺ in *Ṣaḥīḥ al-Bukhārī*:

لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ.

'There will be a flag for every perfidious person on the Day of Judgment and it will be said, "Here is the deception of so and so."'[1]

Additionally the hadith of ʿAbdullāh ibn ʿAmr ﷺ in the two authentic collections:

أَرْبَعٌ مَنْ كُنَّ فِيْهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيْهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيْهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ.

'There are four characteristics; whoever has them all is a pure hypocrite and whoever has one of these characteristics, has one of the characteristics of hypocrisy until he leaves it. [They are] when he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he argues he resorts to iniquity.'[2]

Also the hadith of ʿUqbah ibn ʿĀmir al-Juhanī ﷺ in *Ṣaḥīḥ Muslim*:

إِنَّ أَحَقَّ الشُّرُوْطِ أَنْ يُوفى بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوْجَ.

‘Indeed the condition which is most obliged to be fulfilled is that by which you consider the private parts lawful.’[3]

1 Its chain is authentic. Bukhārī (3186) and Muslim (1735).

The perfidious person is he who breaks his promise and does not fulfil it. The word ‘flag’ means a banner. When a man was deceptive in the era of ignorance, a flag would be raised for him on the days of the festival so that the people would know and avoid him because of it. ‘So and so’ means that he will be called specifically by his name and the name of his father. Indeed, you will be called on the Day of Resurrection with your names and with the names of your father, so choose good names. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (2459) and Muslim (58).

The meaning of ‘is a hypocrite’ is based on the previously mentioned reasons. Also, him being described as a pure hypocrite strengthens and supports [the argument] that the meaning of hypocrisy is to do with actions and not faith, or to do with what is customarily known as hypocrisy and not within Islamic Law; because being a pure hypocrite according to these two meanings does not necessitate disbelief, which will then cause one to be in the lowest deck of the Fire. As for being a ‘pure hypocrite’ it is because the qualities which differentiate between [committing the action] in secret and in public become reduced and he is therefore more likely [to do them in public]. (ʿAynī in *ʿUmdat al-Qārī*)

3 Its chain is authentic. Bukhārī (2721) and Muslim (1418).

The statement ‘that by which you consider the private parts lawful’ means the most deserving of conditions to be fulfilled are the conditions of marriage because its matters require more caution. Khaṭṭābī said, ‘There are various conditions in marriage; some of which must be met by consensus, and they are from what Allah has commanded from showing kindness or letting go in a good manner [when the marriage breaks down irreconcilably].’ (Ibn Ḥajar in *Fatḥ al-Bārī*)

33

The thirty-third from the branches of faith is counting the blessings of Allah ﷻ and what is necessary from being thankful for them

Based on the speech of Allah ﷻ:

﴿وَقُلِ الْحَمْدُ لِلّٰهِ﴾

Say, 'Praise beongs to Allah.' [17:111]

Also His speech:

﴿وَإِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا﴾

If you tried to count Allah's blessings, you could never take them all in. [16:18]

And His speech:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

Talk about the blessings of your Lord. [93:11]

And His speech:

﴿فَاذْكُرُوْنِي أَذْكُرْكُمْ وَاشْكُرُوْا لِي وَلَا تَكْفُرُوْنِ﴾

So remember Me; I will remember you. Be thankful to Me, and never ungrateful. [2:152]

And other than these which Allah ﷻ has favoured upon His servants and has reminded them of them in His Book.

Furthermore, due to the hadith of Abū Dharr ﷺ in *Ṣaḥīḥ al-Bukhārī* when he said:

كَانَ رَسُوْلُ اللّٰهِ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: بِاسْمِكَ وَأَمُوْتُ وَأَحْيَا، وَإِذَا اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانِي بَعْدَ مَا أَمَاتَنِي، وَإِلَيْهِ النُّشُوْرُ.

'Whenever Allah's Messenger ﷺ went to bed at night, he would recite, "O Allah, it is with Your Name that I live and die." When he woke up he used to say, "All praise is due to Allah, who gave me life after my death and to Him is the Resurrection."'[1]

Also the hadith of Ṣuhayb ﷺ in *Ṣaḥīḥ Muslim*:

وَعَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ.

> 'Astonishing are the matters of a believer for there is good in every affair of his, and this is not the case with anyone else except in the case of a believer. If [an occasion of] happiness reaches him, he is thankful and that is good for him, and if hardship afflicts him, he is patient and that is good for him.'[2]

Bayhaqī has said with his chain of transmission that the hadith master Abū ʿAbdillāh related that Abū ʿAbdillāh ibn Abī Dhuhl said, that Abu 'l-

Ḥasan al-Kindī al-Qāḍī recited the couplets:

إِذَا كُنْتَ فِي نِعْمَةٍ فَارْعَهَا فَإِنَّ الْمَعَاصِي تُزِيْلُ النِّعَمْ

If you are in a blessed state then safeguard it,
for indeed disobedience removes blessings.

He said with his chain of transmission that Abū ʿAbd ar-Raḥmān as-Sulāmī related that he heard Ḥusayn ibn Yūsuf al-Qazwīnī say that he heard Abū Bakr Aḥmad ibn Isḥāq relate that he heard Junayd say, that he heard Sarī saying, 'Gratitude is a blessing and being grateful for blessings is a blessing, so there is no end to being grateful.'

Imam Shāfiʿī 🕋 has said in the beginning of his book *Risālah*,

'All praise is due to Allah. Nobody gives thanks for a blessing from His blessings except that it is a blessing from Him, which in turn necessitates one to thank Him again!'

Bayhaqī has informed us with his chain of transmission that Abu'lQāsim related, that Aḥmad ibn Salmān said, that Ibn Abi 'd-Dunyā informed him. . . until the end.

He said, 'Maḥmūd al-Warrāq recited the couplets to us:

لَئِنْ كَانَ شُكْرِيْ نِعْمَةَ اللّٰهِ نِعْمَةً عَلَيَّ لَهُ فِي مِثْلِهَا يَجِبُ الشُّكْرُ
فَكَيْفَ يَصِحُّ الشُّكْرُ إِلَّا بِفَضْلِهِ وَإِن طَالَتِ الأَيَّامُ وَاتَّصَلَ الْعُمْرُ
وَإِذَا مُسَّ بِالسَّرَّاءِ عَمَّ سُرُوْرُهَا وَإِن مُسَّ بِالضَّرَّاءِ أَعْقَبَهَا الْأَجْرُ
وَمَا مِنْهُمَا إِلَّا لَهُ فِيْهِ مِنَّةٌ تَضِيْقُ بِهَا الْأَوْهَامُ وَالْبَرُّ وَالْبَحْرُ

If my thanking for a blessing of Allah is a blessing,

then I must thank Him in the same way again.
How can He be thanked effectively except through His favour,
even though the days pass and life goes on?
If touched by happiness then one cannot contain one's contentment,
and when afflicted with harm then it is followed by reward.
In both situations, there is for him a gift so large,
that it cannot be held in the minds of men, the land and the sea.

We have been informed by many narrators other than Bayhaqī of two couplets only:

اذَا كَانَ شُكْرِي نِعْمَةَ اللّٰهِ نِعْمَةً عَلَيَّ لَهُ فِي مِثْلِهَا يَجِبُ الشُّكْرُ
فَمَا لِيَ عُذْرٌ أَنَّنِي مُقَصِّرٌ وَعُذْرِيَ إِقْرَارِيْ بِأَنْ لَيْسَ لِي عُذْرُ

If my thanking for a blessing of Allah is a blessing,
then I must thank Him in the same way again.
My only excuse is that I am inadequate,
but my excuse is a confession that I have no excuse.

1 Its chain is authentic. Bukhārī (6314) and Muslim (2711).

The statement of the Prophet ﷺ, 'O Allah, it is with Your Name that I die and it is with it that I live' is said to mean: by the mention of Your Name, with which You have revived lives, and with it [Your Name] they die. It is also said that the meaning of, 'by You I live' is: You have revived me, and You shall give me death. The meaning of giving death is sleep and as for resurrection it will be the reviving of humans for resurrection on the Day of Judgement. The scholars have said that the wisdom of this supplication at the time of sleep is that it shall be his final action that he has carried out; and its wisdom when one awakes is that his first action will be mentioning the Oneness of Allah and saying good words. (Nawawī in *Minhāj*)

2 Its chain is authentic. Muslim (2999) and Aḥmad (18934).

34

The thirty-fourth from the branches of faith is holding the tongue from that which is not required

That would include lying, backbiting, talebearing and speaking in a lewd manner. The Qur'an and Sunnah are full of advice pertaining to this.

For example, the speech of Allah ﷻ:

﴿وَالصَّادِقِيْنَ وَالصَّادِقَاتِ﴾

Truthful men and women. [33:35]

And His speech:

﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا اتَّقُوْا اللّٰهَ وَكُوْنُوْا مَعَ الصَّادِقِيْنَ﴾

You who believe, be mindful of Allah: stand with those who are true. [9:119]

And His speech:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

Do not follow blindly what you do not know to be true. [17:36]

And His speech:

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللهِ وَكَذَّبَ بِالْصِّدقِ إِذْ جَاءَهُ﴾

So who could be more wrong than the person who invents a lie about Allah and rejects the truth when it comes to him? [39:32]

And His speech:

﴿وَالَّذِيْ جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَـٰٓئِكَ هُمُ الْمُتَّقُوْنَ﴾

It is the one who brings the truth and the one who accepts it as true who are mindful of Allah. [39:33]

And His speech:

﴿إِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللهِ الْكَذِبَ لا يُفْلِحُوْنَ﴾

Those who invent lies about Allah will not prosper. [16:116]

Also due to the hadith of ʿAbdullāh ibn Masʿūd ﷺ in the two authentic collections:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللّٰهِ صِدِّيْقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُوْرِ، وَإِنَّ الْفُجُوْرَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللّٰهِ كَذَّابًا.

‘Indeed truthfulness leads one to goodness and goodness leads one to the Garden and a person continues to tell the truth until Allah records him as truthful. Indeed a lie leads to immorality and immorality leads to the Fire, and a person continues to lie until Allah records him as a liar.’[1]

And the hadith of Sahl ibn Saʿd ﷺ in *Ṣaḥīḥ Muslim*:

مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ فَخِذَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ.

‘Whoever can guarantee for me what is between his jaw and what is between his thighs, I guarantee for him the Garden.’[2]

And the hadith of Abū Shurayḥ al-Khuzāʿī ﷺ also narrated therein:

مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

‘He who believes in Allah and the Last Day should either speak good or keep silent.’[3]

1 Its chain is authentic. Bukhārī (6094), Muslim (2607), Abū Dāwūd (4989), Tirmidhī (1971) and Aḥmad (3638).

His statement ‘Indeed a lie leads to immorality’ is because immorality in essence means to cut, therefore immorality cuts through the protection of [one’s] religion. It also means being inclined towards corruption and disobedience. His statement ‘and a person continues to lie until Allah records him as a liar’ urges one to seek and intend the truth and to refrain from lying and being lax about it, for when one is lax therein lying will manifest abundantly from him and then he will be known as such. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (647).

The greatest trial of a servant in the world is the safeguarding of the tongue and the private parts. Whoever is protected from their evil, indeed he has been protected from the greatest of evil. (ʿAynī in *ʿUmdat al-Qārī*)

3 Its chain is authentic. Bukhārī (6019), Muslim (47) and Aḥmad (16370).

When someone intends to speak, he should consider whether what he says is good, deserving of reward, necessary or recommended, thereafter he should speak. If however it does not appear to him that he will be rewarded for it then he should refrain from speaking, whether it is prohibited, disliked or permissible. (Nawawī in *Minhāj*)

35

The thirty-fifth from the branches of faith is holding items in trust for others and its associated necessity in returning them to their owner

Based on the speech of Allah ﷻ:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

Allah commands you [people] to return things entrusted to you to their rightful owners. [4:58]

Also His speech:

﴿فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ﴾

Then let the one who is trusted fulfil his trust. [2:283]

Additionally due to the hadith of Abū Hurayrah ﷺ:

أَدِّ الْأَمَانَةَ إِلَى مَنِ ائْتَمَنَكَ، وَلاَ تَخُنْ مَنْ خَانَكَ.

'Return what you have held in trust for others to he who entrusted you, and do not betray the one who betrays you.'[1]

And due to his hadith in the two authentic collections:

ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ، وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ.

'Whoever possesses three [characteristics] is a hypocrite, even if he fasts and prays and claims to be a Muslim; when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted he betrays.'[2]

1 Its chain is authentic. Abū Dāwūd (3534), Tirmidhī (1264) and Aḥmad (15424).

The outcome of this hadith is that a trust should never be betrayed. (ʿAẓīmābādī in *ʿAwn al-Maʿbūd*)

2 Its chain is authentic. Bukhārī (33), Muslim (59) and Aḥmad (10925).

This is an indication of the habits of a hypocrite. 'When he makes a promise, he breaks it' explains 'when he is entrusted he betrays,' for when a person breaks a promise, it is treachery to the one who trusted him to keep it. (ʿAynī in *ʿUmdat al-Qārī*)

36

The thirty-sixth from the branches of faith is the prohibition of murder and the associated penalties

Based on Allah, the Exalted's speech:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللهُ عَلَيْهِ﴾

If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: Allah is angry with him. [4:93]

Also His speech:

﴿وَلَا تَقْتُلُوْا أَنْفُسَكُمْ﴾

Do not kill each other. . . [4:29–32] and the subsequent verses.

Additionally due to the hadith of ʿAbdullāh ibn Masʿūd ﷺ in the two authentic collections:

قِتَالُ الْمُسْلِمِ كُفْرٌ وَسِبَابُهُ فُسُوْقٌ.

'Killing a Muslim is disbelief and insulting him is an open sin.'[1]

Furthermore his hadith in *Ṣaḥīḥ al-Bukhārī*:

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ.

‘The first thing that will be decided among people on the Day of Judgment will be regarding bloodshed.’[2]

Also due to the hadith of ʿAbdullāh ibn ʿUmar ﷺ in the two authentic collections:

لَا يَزَالَ الْمُسْلِمُ فِي فُسْحَةٍ مِنْ دِيْنِهِ مَا لَمْ يُصِبْ دَمًا حَرَامًا.

‘A Muslim continues to remain firmly upon his religion as long as he does not kill somebody unlawfully.’[3]

1 Its chain is authentic. Bukhārī (48) and Muslim (64).

Those people who killed a Muslim did not consider it to be disbelief and nor did they consider insulting him an open sin, but the Prophet ﷺ informed them contrary to what they thought, indicating that they were in error and misguidance. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (6864) and Muslim (1678), Tirmidhī (1397), Nasāʾī (3994) and Aḥmad (3674).

This indicates how grave the matter of killing is, since initiating with something indicates its importance. This has been used as evidence to conclude that judiciary is specific to humans and not animals. However, this is incorrect as it merely indicates the first matter to be judged between people and does not negate that the same will be judged amongst animals after humans. (Ibn Ḥajar in *Fatḥ al-Bārī*)

3 Its chain is authentic. Bukhārī (6862) and Aḥmad (5681).

37

The thirty-seventh from the branches of faith is the safeguarding of one's chastity and the necessary restraint therein

Based on the speech of Allah ﷻ:

﴿وَيَحْفَظُوْا فُرُوْجَهُمْ﴾

And they [i.e. men] should guard their private parts. [24:30]

Also His speech:

﴿وَيَحْفَظْنَ فُرُوْجَهُنَّ﴾

And they [i.e. women] should guard their private parts. [24:31]

And His speech:

﴿وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حَافِظُوْنَ﴾

Those who guard their chastity. [23:5 and 70:29]

And His speech:

﴿وَلَا تَقْرَبُوْا الزِّنٰى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيْلًا﴾

And do not go anywhere near to adultery: it is an outrage, and an evil path. [17:32]

Additionally due to the hadith of Abū Hurayrah ﷺ in the two authentic collections:

لاَ يَزْنِي الزَّانِي حِيْنَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ السَّارِقُ حِيْنَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِيْنَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ الْمُؤْمِنُوْنَ إِلَيْهِ فِيْهَا أَبْصَارَهُمْ حِيْنَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ.

'The adulterer who commits adultery is not a believer while he commits it and no thief who steals is a believer while he commits theft, and no drunkard who drinks an intoxicant is a believer while he drinks it. And no plunderer who plunders a valuable thing that attracts the attention of people as he seizes it is a believer while he commits this act.'[1]

1 Its chain is authentic. Bukhārī (2475), Muslim (57), Abū Dāwūd (4689), Tirmidhī (2625), Nasāʾī (5659) and Aḥmad (25088).

The Prophet ﷺ said, 'A believer does not commit adultery nor does a believer steal.' Others have said that he meant by this that an adulterer should not commit adultery whilst he considers it lawful, not believing in the fact that Allah has made this prohibited upon him. If he commits adultery and believes that it is prohibited then he is a believer. (ʿAynī in *ʿUmdat al-Qārī*)

38

The thirty-eighth from the branches of faith is prohibiting from taking the wealth of others

This includes the prohibition of theft, highway robbery, taking bribes and the consumption of any wealth that one is not entitled to under the Shari'ah.

This is based on the speech of Allah ﷻ:

﴿وَلَا تَأْكُلُوٓا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ﴾

Do not consume your property wrongfully. [2:188]

Also His speech:

﴿ فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللهِ كَثِيرًا ۝ وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ. . .﴾

For the wrongdoings done by the Jews, We forbade them certain good things that had been permitted to them before: for having frequently debarred others from Allah's path; for taking usury when they had been forbidden to do so; and for wrongfully devouring others people's

property. [4:160–161]

And His speech:

﴿وَيْلٌ لِلْمُطَفِّفِيْنَ﴾

Woe to those who give short measure! [83:1]

And His speech:

﴿وَأَوْفُوْا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ﴾

Give full measure when you measure, and weigh with accurate scales. [17:35]

Additionally due to the hadith of ʿAbd ar-Raḥmān ibn Abī Bakrah ﷺ in the two authentic collections from his father who said:

خَطَبَنَا رَسُولُ اللّٰهِ ﷺ بِمِنى، فَقَالَ: إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ. . .

‘The Prophet ﷺ delivered a sermon to us in Minā and said, “Indeed your lives, your wealth and your honours are inviolable upon you. . .”’[1]

1 Its chain is authentic. Bukhārī (67) and Muslim (1679).

See branch eighteen for the explanation.

39

The thirty-ninth from the branches of faith is the necessity of taking extra precaution in food and drink and avoiding what is unlawful of it

Based on the speech of Allah ﷻ:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ
وَمَا أُهِلَّ لِغَيْرِ اللهِ بِهِ وَالْمُنْخَنِقَةُ﴾

You are forbidden to eat carrion; blood; pig's meat; any animal over which any name other than Allah's has been invoked; any animal strangled. . . [5:3]

Also His speech:

﴿قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُوْنَ مَيْتَةً
أَوْ دَمًا مَسْفُوْحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللهِ بِهِ﴾

[Prophet], say, 'In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig's meat —it is loathsome—or a sinful offering over which any name other than Allah's has been invoked.' [6:145]

And His speech:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ﴾

Indeed intoxicants, gambling, stone altars and divining arrows are defilement from the work of Satan, so avoid it. . . [5:90–92] and the subsequent verses.

And His speech:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾

They ask you [Prophet] about intoxicants and gambling: say, 'There is great sin in both. . .' [2:219]

Therefore, the sin has been established therein.

He ﷻ said in another verse:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ﴾

Say [Prophet], 'My Lord only forbids disgraceful deeds—whether they be open or hidden—and sin and unjustified aggression.' [7:33]

Therefore He ﷻ has prohibited the sin explicitly.

It is said that *ithm* [lit. sin] is one of the names of wine as one recited in a couplet:

شَرِبْتُ الْإِثْمَ حَتَّى ضَلَّ عَقْلِيْ كَذَاكَ الْإِثْمُ يَذْهَبُ بِالْعُقُوْلِ

I drank wine until I lost my mind.

Similarly, sin takes away one's intellect.

Also, due to the hadith of ʿĀʾishah ﵂ in the two authentic collections:

سُئِلَ رَسُوْلُ اللّٰهِ ﷺ عَنِ الْبِتْعِ، فَقَالَ: كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ.

'The Prophet ﷺ was asked about mead so he replied, "Every intoxicating drink is prohibited."'[1]

Also the hadith of ʿAbdullāh ibn ʿUmar ﵄ in *Ṣaḥīḥ Muslim*:

كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ

'Every intoxicant is *khamr* and every *khamr* is prohibited.'[2]

And his hadith narrated in the two authentic collections:

مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الآخِرَةِ.

'He who drinks an intoxicant in the world and does not repent from it will be deprived of it in the Hereafter.'[3]

Furthermore, the hadith of Abū Hurayrah ﵁ in the two authentic collections:

أُتِيَ رَسُولُ اللّٰهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بِإِيْلِيَاءَ بِقَدَحَيْنِ [مِنْ] خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا ثُمَّ أَخَذَ اللَّبَنَ، فَقَالَ لَهُ جِبْرِيْلُ ﵇: الْحَمْدُ لِلّٰهِ الَّذِيْ هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ لغَوَتْ أُمَّتُكَ.

'The Messenger of Allah ﷺ was presented with two cups on the night of the heavenly journey from Jerusalem; one containing wine and the other containing milk. He looked at both, and he took the one containing milk. Jibrīl ﵇ said to him, "All praise is

due to Allah who guided you to the natural disposition of goodness; had you taken the one containing wine, your nation would have gone astray.”’[4]

Also due to his hadith therein:

وَلاَ يَشْرَبُ الْخَمْرَ الشَّارِبُ حِيْنَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ

‘And the drinker of an intoxicant is not a believer while he is drinking it. . .’[5]

In the same way Bayhaqī has informed us with his chain of transmission from Ḥasan, ‘A person consumes *nabīdh* to corrupt the most beloved of Allah’s creations given to him,’ meaning his intelligence.

One Arab was asked, ‘Why do you not drink *nabīdh*?’ He replied, ‘By Allah, I am not pleased with my intellect when it is sound, so why should I consume something that will corrupt it?’

It is narrated from Ḥakam ibn Hishām that he said to his son, ‘O my son, beware of *nabīdh* for it is vomit in your mouth and excrement in your intestines and a punishment on your back and you will become a laughing stock for children and a captive of Allah.’

It is narrated from one physician that he asked his son, ‘O my son, what calls you towards *nabīdh*?’ He replied, ‘It helps digest my food.’ To which he responded, ‘By Allah, o my son, it is your religion that it digests.’

It is narrated that ʿAbdullāh ibn Idrīs said:

كُلُّ شَرَابٍ مُسْكِرٌ كَثِيْرُهُ مِنْ تَمْرَةٍ أَوْ عِنَبٍ عَصِيْرُهُ

فَإِنَّهُ مُحَرَّمٌ يَسِيْرُهُ إِنِّي لَكُمْ مِنْ شَرِّهِ نَذِيْرُهُ

Every drink, a lot of which makes one drunk,
whether from dates squeezed or grapes pressed,
even a small amount of it is forbidden.
I am warning you of its evil.

It is narrated from Abū Bakr ibn Abi 'd-Dunyā that his father recited the couplet:

وَإِذَا النَّبِيْـذُ عَلَـى النَّبِيْـذِ شَـرِبْتَهُ أَزْرَى بِدِيْنِـكَ مَع ذَهَابِ الدِّرْهَمِ

If you drink nabīdh on top of nabīdh
you will disgrace your religion and lose your money.

Ḥusayn ibn ʿAbd ar-Raḥmān recited to us the couplets:

أَرَى كُلَّ قَـوْمٍ يَحْفَظُوْنَ حَرِيْمَهُمْ وَلَيْـسَ لْأَصْحَابِ النَّبِيْـذِ حَرِيْمُ
إِذَا جِئْتَهُـمْ حَيَّـوْكَ أَلْفـاً وَرَحَّبُـوْا وَإِنْ غِبْـتَ عَنْهُـمْ سَـاعَةً فَذَمِيْمُ
أَخَاهُمْ إِذَا مَا دَارَتِ الكَأْسُ بَيْنَهُمْ وَكُلُّهُـمْ رَثُّ الْوِصَـالِ سَـؤُوْمُ
فَهَـذَا ثَنَائِـي لَـمْ أَقُـلْ بِجَهَالَـةٍ وَلَكِـنْ بِحَـالِ الْفَاسِقِيْنَ عَلِيْـمُ

I see that every people conceal what they value,
however the drinker has nothing to honour or value.
When you approach them they will greet and welcome you a plenty
but if you are absent for a moment they speak ill.
They are your brother as long as the glass is passed between them and
all of them are shabby in their togetherness, fed up.
This is my praise of them and I speak not out of ignorance,
as the state of the sinners I am well aware of.

In *Ṣaḥīḥ Muslim* and other books of hadith is the hadith of Abū Hurayrah ﷺ:

أَيُّهَا النَّاسُ، إِنَّ اللّٰهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّبًا، وَإِنَّ اللّٰهَ تَعَالَى أَمَرَ الْمُؤْمِنِيْنَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا إِنِّي بِمَا تَعْمَلُوْنَ عَلِيْمٌ﴾ وَقَالَ: ﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا كُلُوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوْا لِلّٰهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُوْنَ﴾ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيْلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ له؟

O people, surely Allah is Pure and does not accept anything but what is pure. Indeed, Allah commanded the believers with what He commanded the messengers. Then He said, '*Messengers, eat good things and do good deeds, I am well aware of what you do.*' [23:51] And He said, '*You who believe, eat the pure things We have provided for you and be grateful to Allah, if it is Him that you worship.*' [2:172] He then mentioned a person who travels far, his hair is dishevelled and covered with dust. He lifts his hand towards the sky and exclaims, 'O Lord, O Lord,' yet the food he eats is unlawful, his clothes are unlawful, his drink is unlawful, and his nourishment is unlawful. How can his supplication be accepted?[6]

In the two authentic collections is the hadith of Nuʿmān ibn Bashīr ﷺ:

إِنَّ الْحَلاَلَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَ ذَلِك مُشْتَبِهَاتٌ لاَ يَعْلَمُها كَثِيْرٌ مِنَ النَّاس، فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَد اسْتَبْرَأَ لِعِرْضِهِ وَدِيْنِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوْشِكُ أَنْ يَقَعَ فِيْهِ، أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، وَحِمَى اللّٰهِ فِي الْاَرْضِ مَحَارِمُهُ.

'What is lawful is clear and what is unlawful is clear, and in between them are the ambiguous matters which many people do not know. So, whoever avoids these ambiguous matters has maintained his honour and religion intact and he who indulges in these matters shall fall into the unlawful; just as a shepherd who pastures his animals around a preserve will soon fall into it. Beware, every king has a preserve, and the matters Allah has declared unlawful are His preserves.'[7]

In the two authentic collections is the hadith of Abū Hurayrah ﷺ:

إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي أَوْ فِي بَيْتِي، فَأَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُوْنَ مِنَ الصَّدَقَةِ فَأَلْقِيْهَا.

'Sometimes when I return to my family, I find a date lying on my bed or somewhere in my room. I pick it up to eat it, but then I put it aside fearing that it may have been given in charity.'[8]

In *Ṣaḥīḥ al-Bukhārī* ʿĀʾishah ﷺ narrates:

كَانَ لِأَبِيْ بَكْرٍ غُلَامٌ يُخْرِجُ لَهُ الْخَرَاجَ، وَكَانَ أَبُوْ بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَيْءٍ فَأَكَلَ مِنْهُ أَبُوْ بَكْرٍ، فَقَالَ لَهُ الْغُلَامُ: أَتَدْرِي مَا هَذَا؟! فَقَالَ أَبُوْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ: وَمَا هُوَ؟ قَالَ: كُنْتُ تَكَهَّنْتُ لِإِنْسَانٍ فِي الْجَاهِلِيَّةِ، وَمَا أُحْسِنُ الْكِهَانَةَ، إِلاَّ أَنِّي خَدَعْتُهُ فَلَقِيَنِي فَأَعْطَانِي بِذَلِكَ، فَهَذَا الَّذِي أَكَلْتَ مِنْهُ، قَالَتْ: فَأَدْخَلَ أَبُوْ بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ.

Abū Bakr ﷺ had a servant who used to pay him a tax and Abū Bakr ﷺ would eat from this money. One day he brought something and Abū Bakr ate from it. The servant asked him, 'Do you know what this is?' Abū Bakr ﷺ then enquired, 'What is it?' The boy said, 'Once in the period of ignorance I foretold somebody's future though I did not know this knowledge of foretelling but I deceived him, and when he met me, he gave me something for that service, and that is what you have eaten from.' Then Abū Bakr ﷺ put his hand in his mouth and vomited whatever was in his stomach.[9]

It has been narrated from Zayd ibn Aslam that ʿUmar ibn al-Khaṭṭāb ﷺ drank some milk which he liked so he asked the one who gave it to him, 'Where did you get this milk from?' He replied that he was on his way to a well, when he passed by some animals which were given in charity that were drinking. So, they milked some of these animals for me, [the milk of] which I then placed in my water skin and this is that. As a result, ʿUmar ﷺ placed his hand in his mouth and caused himself to vomit.

It has been narrated from ʿAlī ﷺ regarding ensuring his food was lawful that he would have his bread brought in containers from

Madīnah.

Bayhaqī has informed us with his chain of transmission from Bishr ibnu 'l-Ḥārith that Yūsuf ibn Asbāṭ said, 'When there is a young person worshipping, Iblīs says [to his army], "Look, at the source of his food." If his food is found to be impure food then he says, "Leave him and do not bother him; let him strive and worship hard, for he himself has made sure your efforts are not needed."'

It has been narrated that Ḥudhayfah al-Marʿashī looked towards the people rushing towards the first row and he said, 'It is better that they rush towards eating lawful bread.'

It has been narrated that Fuḍayl ibn ʿIyāḍ said, 'Sufyān ath-Thawrī was asked regarding the virtue of the first row. He replied, "Inspect the crust of bread you eat and find out from where it has come, [even if that means] you pray in the last row."'

He also said, 'Determine the source of your income, and pray [if you have to] in the last row.'

It has been narrated from Sarī as-Saqaṭī that he would not eat from vegetables, nor from fruit of Southern Iraq, nor from anything else that he knew came from that area. He was very strict in this regard and exercised extreme caution. Despite this he said, 'I was at Tarsus and with me in the house were young men committed to worship. Also in the house was an oven where bread was being made. One day the oven broke so I bought another in its place with my money, but due to their piety they refused to bake in it.'

It is also narrated from him that he said, 'Abū Yūsuf al-Ghasūlī would stay on the front line and would regularly partake in sorties against the enemy. When he went to battle with the people they entered Byzantium

territory and his companions ate their sacrificed animals and their fruits but he did not eat it. So he was asked, "O Abū Yūsuf, are you in doubt about whether this is lawful?" He replied, "No." So it was said to him, "So eat from the lawful." He replied, "Asceticism can only be in those things that are permissible."'

It is narrated from Sarī that he said, 'I returned from a sortie and I saw clean water on the way that was surrounded by reeds. So I said to myself, "O Sarī, if there was any day that you would eat lawful food and drink lawful beverage then today is that day." So I got down from my mount and I ate the reeds and I drank the water, then a caller called out and I heard a voice from someone that I did not see, "O Sarī ibn Mughallis, then where did the expenditure that got you here come from?" So, I felt disappointed with myself.'

It has been narrated from one of them that he would seek out what was lawful so he asked for directions [to one who is strict in seeking what is lawful.] He was directed to Ḥasan al-Baṣrī in Basrah. So he travelled to meet him from his far city. Ḥasan said to him, 'I am an advisor to people and as a result I eat the gifts of the people and their hospitality, but I will direct you to a man in the city of Sijistān whom you will see in his field. He has a cow and he has placed chopped straw and barley in one of its paths and in the other path he has placed water. When it reaches the straw and barley, he offers them to the cow, and when it reaches the water, he offers it to it.' So he directed him towards this farmer and he found the farmer exactly as described. He greeted him and told him his story. The man then wept and said, 'Verily Imam Abū Saʿīd has spoken the truth, but this speciality no longer remains in me because one day my cow crossed on to the land of my neighbour

whilst I was preoccupied in my prayer. Then, it returned to my land and its hooves were soiled with the mud of the other land, and this had mixed with the mud of my land, so it became doubtful. Go back to him so he may direct you to someone else,' and he wept.

It has been narrated from Abū ʿAbdillāh ibnu 'l-Jalāʾ who said, 'I know someone who stayed in Makkah for thirty years, and did not drink Zamzam water, except what he drew out with his pot and rope and he did not eat any of the food which was bought from Egypt.'

It has been narrated from Bishr ibnu 'l-Ḥārith al-Ḥāfī ibn ʿAbd ar-Raḥmān who heard Muʿāfī ibn ʿImrān saying, 'There were ten people who passed from the people of knowledge who were particularly careful about consuming lawful food and they would not let anything enter into their stomachs unless they were certain that it was lawful, otherwise they would suffice themselves on soil.' Bishr counted; "Ibrāhīm ibn Adham, Sulaymān al-Khawwāṣ, ʿAlī ibn Fuḍayl ibn ʿIyāḍ, Abū Muʿāwiyah al-Aswad, Yūsuf ibn Asbāṭ, Wuhayb ibnu 'l-Ward, Ḥudhayfah who was an old man from Ḥarrān and Dāwūd aṭ-Ṭā'ī, and he mentioned two others.'

It has been narrated from Yaḥyā ibn Maʿīn:

الْمَالُ يَذْهَبُ حِلُّهُ وَحَرَامُهُ ... يَوْمًا وَتَبْقَى فِي غَدٍ آثَامُهُ

لَيْسَ التَّقِيُّ بِمُتَّقٍ لِإِلٰهِهِ ... حَتَّى يَطِيْبَ شَرَابُهُ وَطَعَامُهُ

وَيَطِيْبَ مَا تَحْوِي وَتَكْسِبُ كَفُّهُ ... وَيَكُوْنَ فِي حُسْنِ الْحَدِيْثِ كَلَامُهُ

نَطَقَ النَّبِيُّ لَنَا بِهِ عَنْ رَبِّهِ ... فَعَلَى النَّبِيِّ صَلَاتُهُ وَسَلَامُهُ

Wealth; the lawful and unlawful of it will go

one day, and its sins will remain on the Last Day.

A God-fearing person does not fear his God
until he makes good his drink and food
and [until] he makes good what he owns and earns
and his speech is of good words.
The Prophet ﷺ has informed us of this from his Lord,
so may His blessings and peace be upon the Prophet.

Sufyān ath-Thawrī was asked about piety, so he recited,

إِنِّـي وَجَـدْتُ فَـلَا تَظُنُّـوْا غَيْـرَهُ هَـذَا التَّـوَرُّعَ عِنْـدَ هَـذَا الدِّرْهَمِ
فَـإِذَا قَـدَرْتَ عَلَيْـهِ ثُـمَّ تَرَكْتَـهُ فَاعْلَـمْ بِأَنَّ هُنَاكَ تَقْوَى الْمُسْـلِمِ

I have found and you must not think otherwise,
that piety is in every coin.
If you have the opportunity to take it but choose to leave it
then know that is the piety of a Muslim.

Muḥammad ibn ʿAbd al-Karīm al-Marwazī narrates that when Yaḥyā ibn Aktham was appointed as a judge, his brother, who was an ascetic, Abdullah ibn Aktham from Merv wrote to him,

وَلُقْمَـةٌ بِجَرِيْـشِ الْمِلْـحِ تَأْكُلُهَـا أَلَـذُّ مِـنْ تَمْـرَةٍ تُحَشَـى بِزُنْبُـوْرِ
وَأَكْلَـةٌ قَرَّبَـتْ لِلْهُلْـكِ صَاحِبَهَـا كَحَبَّـةِ الْفَخِّ دَقَّتْ عُنُـقَ عُصْفُورِ

A morsel of ground salt you eat
is more gratifying than a date stuffed with a hornet.
As eating it is almost death for the consumer
like a seed in a trap which breaks the bird's neck.

Ibrāhīm ibn Hushaym said that his friend offered advice to him when he was leaving on a journey and said, 'I advise you to act with goodness and eat only what is pure.'

1 Its chain is authentic. Bukhārī (5585), Muslim (2001), Nasāʾī (5592), Abū Dāwūd (3682), Tirmidhī (1863), Ibn Mājah (3386) and Aḥmad (24652).

What is not meant is that the prohibition is specific to the state of intoxication, rather the meaning is that if it has the power of causing intoxication, it is prohibited. (Ibn Ḥajar in *Fatḥ al-Bārī*)

2 Its chain is authentic. Muslim (2003), Ibn Mājah (3390) and Aḥmad (4645).

We know that the prohibition falls upon this category of intoxicants and that includes everything that comes under its meaning from whichever type it is. If it is said that the drink in which intoxication occurs after consuming it is prohibited, then the answer given is that 'intoxicant' here is the name of a category; therefore, it demands that all drinks of this category are prohibited. (ʿAẓīmābādī in *ʿAwn al-Maʿbūd*)

3 Its chain is authentic. Bukhārī (5575) and Muslim (2003).

The person who drinks an intoxicant in the world and does not repent from it will be deprived of it in the Hereafter. The meaning of this hadith indicates that he will not enter the Garden because intoxicants [those which have the positive aspects and not the negative] shall be the drink of the people of the Garden. So when he will be deprived from the drinking of it [the intoxicant], then it is indicated that he will not enter the Garden. (Ibn Ḥajar in *Fatḥ al-Bārī*)

4 Its chain is authentic. Bukhārī (5576) and Muslim (168).

When Jibrīl refers to the milk as natural disposition, some have said that this is referring to the religion of Islam, whereas some have mentioned that he referred to it as the first thing that enters the stomach of a new-born baby which is milk and it pleases his intestines. (Ibn Ḥajar in *Fatḥ al-Bārī*)

5 Its chain is authentic. Bukhārī (2475), Muslim (57), Abū Dāwūd (4689), Tirmidhī (2625), Nasāʾī (5659) and Aḥmad (25088).

See branch thirty-seven for the explanation.

6 Its chain is authentic. Muslim (1015), Tirmidhī (2989) and Aḥmad (8348).

Regrading the statement of the Prophet ﷺ: 'Surely Allah is Pure and does not accept anything but what is pure,' some have said that purity as an attribute of Allah means that He is free from defects. Furthermore, the origin of purity is from '*zakāh*', cleanliness and safety from any impure things. This hadith indicates the principles of Islam and is a basis for rulings. (Nawawī in *Minhāj*)

7 Its chain is authentic. Bukhārī (52), Muslim (1599), Abū Dāwūd (3329), Tirmidhī (1205), Nasāʾī (4453), Ibn Mājah (3984) and Aḥmad (18368).

Imam Nawawī has said, 'Things are split into three types, the first is the lawful things which are clear, and there is no ambiguity therein such as fruit, bread, talking good, walking and other than that. The second type is the unlawful which is clear such as wine, blood, adultery, lying and everything which resembles it. The third type is the ambiguous matters; those matters which are not clear whether they are lawful or unlawful, therefore many people do not recognise them. As for the scholars then they recognise their rulings due to the scriptures or analogy. So, when something is in between lawful and unlawful and there is nothing in the Qur'an about it and there is no consensus regarding it, then a *mujtahid* strives therein in attaching them to either of the two (lawful or unlawful) via a religious proof, after which it will become lawful or unlawful.' (ʿAynī in *ʿUmdat al-Qārī*)

8 Its chain is authentic. Bukhārī (2432), Muslim (1070) and Aḥmad (8206).

There is permissibility in eating what you find from that which has been discarded on the pathways because the Prophet ﷺ mentioned that he did not refrain from eating such except out of caution that he feared that it may be given in charity which was prohibited upon him, not because it was discarded on the

path. (ʿAynī in *ʿUmdat al-Qārī*)

9 Its chain is authentic. Bukhārī (3842).

Regarding the matters of the pre-Islamic time, if a fine was to be imposed in Islam for the similar of what he had consumed or giving its value in charity then vomiting would not be sufficient for him. It is apparent that Abū Bakr ﷺ would rather vomit for what was presented to him from that which is prohibited from the gratuity of the fortune teller. The fortune teller is one who informs of what is to come without any legitimate evidence; this would occur frequently in the pre-Islamic time before the appearance of the Prophet ﷺ. (Ibn Ḥajar in *Fatḥ al-Bārī*)

40

The fortieth from the branches of faith is the prohibition of certain clothing and attire and eating utensils and disliked practices associated with them

Based on the hadith of Anas ibn Mālik ﷺ in the two authentic collections:

مَنْ لَبِسَ الْحَرِيْرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الآخِرَةِ.

'Whoever wears silk in the world will not wear it in the Hereafter.'[1]

Also the hadith of Ḥudhayfah ﷺ in which he narrates:

لاَ تَلْبَسُوْا الْحَرِيْرَ وَلاَ الدِّيْبَاجَ، وَلاَ تَشْرَبُوْا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَأْكُلُوْا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَهِيَ لَكُمْ فِي الآخِرَةِ.

'Do not wear silk or brocade and do not drink from vessels made of gold and silver, and do not eat in the dishes made of them, for these are for them in this world and for you in the Hereafter.'[2]

Additionally, the hadith of Ibn Masʿūd ﷺ narrated in *Ṣaḥīḥ Muslim*:

إِنَّ اللّٰهَ جَمِيْلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ.

‘Verily, Allah is beautiful and He loves beauty. Pride is disregarding the truth and to have contempt for the people.’[3]

Also the hadith of Abū Burdah ﷺ in the two authentic collections in which he said:

أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مُلَبَّدًا وَإِزَارًا غَلِيظًا،
فَقَالَتْ: قُبِضَ رَسُولُ اللَّهِ ﷺ فِي هَذَيْنِ.

“ʿĀʾishah ﷺ brought out to us a patched woollen cloak and a coarse lower garment and said, “It was in these that Allah’s Messenger ﷺ passed away.”’[4]

Additionally the hadith of ʿAbdullāh ibn ʿUmar ﷺ therein:

لاَ يَنْظُرُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ إِلَى مَنْ جرَّ ثَوْبَهُ خُيَلاَءَ.

‘On the Day of Judgement Allah will not look upon him who trailed his garment out of pride.’[5]

1 Its chain is authentic. Bukhārī (5832) and Muslim (2073).

2 Its chain is authentic. Bukhārī (5426), Muslim (2067), Nasāʾī (5301) and Aḥmad (23364).

Some say that ‘these are for them in this world’ substantiates that a disbeliever is not bound by subsidiary matters of the law. However, the meaning of ‘for them’ is that that they beautify themselves with it in the world. It does not indicate a legal permissibility for them. (Ibn Ḥajar in *Fatḥ al-Bārī*)

3 Its chain is authentic. Muslim (91).

The Prophet ﷺ has told us that whoever has an atom’s amount of pride in his heart will not enter the Garden. The first meaning regarding this is

having pride from faith, therefore that person will not enter the Garden when he dies upon this state; or secondly, there shall not be any pride in him at the time when he is entering the Garden. (Nawawī in *Minhāj*)

4 Its chain is authentic. Bukhārī (3108), Muslim (2080), Tirmidhī (1733) and Aḥmad (24037).

The scholars have said that the woollen cloak of the Prophet was thick and patchy. The cloth was wide and the material was like wool. (Nawawī in *Minhāj*)

5 Its chain is authentic. Bukhārī (5783) and Muslim (2085).

To have arrogance is prohibited. 'Allah will not look,' means He will not have mercy on him or look at him with mercy. It is not permissible to let the trousers drag below the ankles out of pride, and it is disliked to drag them for any other reason. Scholars have agreed that it is permissible for women to drag their garments as the Prophet explicitly gave permission for them to let the tails of their garments drag by an arm's length. And Allah knows best. (Nawawī in *Minhāj*)

41

The forty-first from the branches of faith is the prohibition of certain games and amusements which are contrary to the Sharīʿah

Based on the speech of Allah ﷻ:

﴿قُلْ مَا عِنْدَ اللهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ﴾

Say, 'Allah's gift is better than any entertainment or trade.' [62:11]

Also due to the hadith of Sulaymān ibn Buraydah narrated in *Ṣaḥīḥ Muslim* from his father Buraydah ibnu 'l-Ḥuṣayb ﷺ:

مَنْ لَعِبَ بِالنَّرْدَشِيْرِ فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خِنْزِيْرٍ وَدَمِهِ.

'He who plays *nardashīr* is as though he has dyed his hand with the flesh and blood of swine.'[1]

1 Its chain is authentic. Muslim (2260), Abū Dāwūd (4939), Ibn Mājah (3763) and Aḥmad (22979).

Nardashīr is a game similar to backgammon. The scholars have said that *nardashīr* is a game which used to be played by non-Arabs. Imam Shāfiʿī and the majority of scholars use this hadith as proof that the game *nardashīr* is prohibited. Abū Isḥāq al-Marwāzi said that it is disliked but

not prohibited. (Nawawī in *Minhāj*)

42

The forty-second from the branches of faith is being moderate in spending and the prohibition of consuming wealth unlawfully

Based on the speech of Allah ﷻ:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَحْسُوْرًا﴾

Do not be tight-fisted, nor so open-handed that you end up blamed and overwhelmed with regret. [17:29]

Also due to His speech:

﴿وَالَّذِيْنَ إِذَا أَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا﴾

They are those who are neither wasteful nor miserly when they spend, but keep to a just balance. [25:67]

Additionally due to the hadith of Mughīrah ibn Shuʿbah ﷺ in *Ṣaḥīḥ Muslim*:

وَنَهَى عَنْ ثَلَاثٍ: قِيْلَ وَقَالَ، وَإِضَاعَةِ الْمَالِ، وَكَثْرَةِ السُّؤَالِ.

'He ﷺ forbade three things; irrelevant talking, wasting wealth and

excessive questioning.'[1]

1 Its chain is authentic. Bukhārī (6473) and Muslim (593).

Wasting wealth is extravagance in spending and spending on that which is forbidden. It can also mean leaving it without protecting it—which would result in its loss; leaving it until it has been corrupted; spending it extravagantly in construction, clothing and food; spending it in disobedience; handing it over to a treacherous or extravagant person; dividing it up in such a way that there is no benefit and many other forms. Another meaning of wasting wealth could be the opposite of what has been said, i.e. it could be taken to mean confining it and being miserlyf towards family without fulfilling their rights. (ʿAynī in *ʿUmdat al-Qārī*)

43

The forty-third from the branches of faith is abandoning rancour, envy and the like

Due to the speech of Allah ﷻ:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

Against the harm in the envier when he envies. [113:5]

Also His speech:

﴿أَمْ يَحْسُدُوْنَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ﴾

Do they envy [other] people for the bounty Allah has granted them? [4:54]

Additionally due to the hadith of Anas ﷺ in *Ṣaḥīḥ Muslim*:

وَلاَ تَحَاسَدُوْا، وَلاَ تَبَاغَضُوْا، وَلاَ تَقَاطَعُوْا، وَكُوْنُوْا عِبَادَ اللّٰهِ إِخْوَانًا.

'Do not be envious, have no hatred and do not sever ties of kinship, and be servants of Allah as brothers.'[1]

And the hadith of Anas ibn Mālik ﷺ narrated in *Ṣaḥīḥ al-Bukhārī*:

لاَ تَبَاغَضُوْا، وَلاَ تَحَاسَدُوْا، وَلاَ تَدَابَرُوْا، وَكُوْنُوْا عِبَادَ اللّٰهِ إِخْوَانًا. وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ، يَلْتَقِيَانِ، يَصُدُّ هَذَا وَيَصُدُّ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ.

'Have no hatred, envy, or enmity, but rather be servants of Allah as brothers. It is not permissible for a Muslim to break off relations with his brother for more than three nights. When they meet, one turns one way and the other turns the other way. The better of the two is the one who initiates the greeting.'[2]

Similarly, Bayhaqī has informed us from Ḥasan regarding the speech of Allah ﷻ: '*And from the harm in the envier when he envies.*' [113:5] He said, 'It was the first sin to have occurred in the Heavens.'

It has been narrated from Aḥnaf ibn Qays: 'Five things are as I say; there is no peace for one who is jealous, no chivalry for a liar, no loyalty for kings, no strategy for a miser and no power for a person with bad manners.'

It has been narrated from Khalīl ibn Aḥmad: 'I have not seen an oppressor like the oppressed one except in the case of jealousy; he is short of breath, confused minded and always grieved.'

It has been narrated from Bishr ibn al-Ḥārith al-Ḥāfī: 'Antagonism is in kinship and envy in neighbours and benefit in brotherhood.'

It has been narrated that Mubarrad recited these couplets:

عَيْنُ الْحَسُوْدِ عَلَيْكَ الدَّهْرَ حَارِسَةٌ تُبْدِي الْمَسَاوِئَ وَالإِحْسَانَ تُخْفِيْهِ

يَلْقَاكَ بِالْبِشْرِ يُبْدِيْهِ مُكَاشَرَةً وَالْقَلْبُ مُنْكَتِمٌ فِيْهِ الَّذِي فِيْهِ

إِنَّ الْحَسُوْدَ بِلَا جُرْمٍ عَدَاوَتُهُ وَلَيْسَ يَقْبَلُ عُذْرًا فِي تَجَنِّيْهِ

The eye of the envier is ever watchful over you;
bringing out faults and concealing the good.
He meets you cheerful, showing a smiling face
whereas his heart conceals his true feelings.
The envier's enmity comes without provocation,
yet accepts no excuse in his onslaught.

1 Its chain is authentic. Muslim (2559).

Being envious of a person is to desire that his blessings be removed and that is prohibited. 'Be servants of Allah as brothers,' is to treat everybody and associate with them like you would your brothers—with love, kindness, affection, assisting one another upon good, and advising in whichever state they are in; all with a pure heart. (Nawawī in *Minhāj*)

2 Its chain is authentic. Bukhārī (6076) and Muslim (2558) have quoted variations of this hadith. The actual wording is of Aḥmad (13353).

'Have no hatred' is said to be a prohibition from desires that lead one astray [as in this case] they lead to mutual hatred. The hatred that is reprehensible is that which is for other than Allah ﷻ. 'Be servants of Allah as brothers,' meaning, acquire that by which you will become brothers or become like brothers of lineage in showing compassion, mercy, love, assistance and advice for them. (ʿAynī in *ʿUmdat al-Qārī*)

44

The forty-fourth from the branches of faith is the sacredness of people's honour and the necessity of avoiding casting aspersions upon them

Based on the speech of Allah ﷻ:

﴿إِنَّ الَّذِيْنَ يُحِبُّوْنَ أَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِيْنَ آمَنُوْا لَهُمْ عَذَابٌ أَلِيْمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾

A painful punishment awaits in this world and the next for those who like indeceny to spread among the believers. [24:19]

Also His speech:

﴿إِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوْا فِي الدُّنْيَا وَالْآخِرَةِ﴾

Those who accuse honourable but unwary believing women are rejected by Allah, in this life and the next. [24:23]

Besides these there are many other verses and hadiths.

For example, the hadith of Abū Hurayrah ﷺ in *Ṣaḥīḥ Muslim*:

الْمُسْلِمُ أَخُوْ الْمُسْلِمِ، لاَ يُسْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ، التَّقْوَى هَا هُنَا – وَيُشِيْرُ إِلَى صَدْرِهِ ثَلاَثَ مَرَّاتٍ – بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ.

'A Muslim is the brother of a Muslim. He does not betray him, abandon him, nor despise him. Piety is here'—he pointed towards his chest thrice—'It is a serious evil for a Muslim that he should despise his Muslim brother. All aspects of a Muslim are sacred upon fellow Muslims; his life, his wealth and his honour.'[1]

Also the hadith of Abū Dharr ﷺ in the *Ṣaḥīḥ*:

لاَ يَرْمِي رَجُلٌ رَجُلاً بِالْفِسْقِ وَلاَ يَرْمِيْهِ بِالْكُفْرِ، إِلاَّ ارْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ.

'None accuses another of sin or of disbelief except that such an accusation will revert to him if his companion is not deserving of that.'[2]

1 Its chain is authentic. Muslim (2564) and Aḥmad (7727)

To abandon one's Muslim brother is to leave assisting him when it is possible and when it is necessary to help him, for instance, against an oppressor, and when one has no valid religious reason for not doing so. To despise him is to rebuke him and look down upon him. (Nawawī in *Minhāj*)

2 Its chain is authentic. Bukhārī (6045).

Whoever accuses another of being a sinner or a disbeliever when they do not fit that profile, he [i.e. the accuser] will in fact become deserving of the mentioned trait. As for the situation where what he says is the truth then nothing will revert upon him as he has spoken the truth. If by saying someone is a sinner one intends to advise him or advise someone else other than him by detailing his state, then it is permissible. If however, he merely intends to revile him and hurt him, it is not permissible as he has been ordered to conceal his faults and to teach and advise in a good manner. Therefore, whenever this is possible in a manner of compassion then it will not be permissible to do it in a harsh manner as it will merely deter him and make him persistent upon his sin, as is the nature of man. (ʿAsqalānī in *Fatḥ al-Bārī*)

45

The forty-fifth from the branches of faith is the sincerity of action for Allah ﷻ alone and abandoning showing off

Based on the speech of Allah ﷻ:

﴿وَمَا أُمِرُوْا إِلَّا لِيَعْبُدُوْا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ حُنَفَاءَ﴾

Though all they are ordered to do is worship Allah alone, sincerely devoting their religion to Him as people of true faith. [98:5]

Also His speech:

﴿مَنْ كَانَ يُرِيْدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيْبٍ﴾

If anyone desires a harvest in the life to come, We shall increase for him; if anyone desires a harvest in this world, We shall give him a share of it, but in the Hereafter he will have no share. [42:20]

Additionally His speech:

﴿مَنْ كَانَ يُرِيْدُ الْحَيَاةَ الدُّنْيَا وَزِيْنَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ ۝ أُولَـٰئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوْا فِيْهَا وَبَاطِلٌ مَا كَانُوْا يَعْمَلُوْنَ﴾

If any desire [only] the life of this world with all its finery, We shall repay them in full in this life for their deeds—they will be given no less—but such people will have nothing in the Hereafter but the Fire; their work here will be fruitless and their deeds futile. [11:15–16]

Furthermore His speech:

﴿فَمَنْ كَانَ يَرْجُوْا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

Anyone who fears to meet his Lord should do good deeds and give no one a share in the worship due to his Lord. [18:110]

Also due to the hadith of Abū Hurayrah ﷺ in *Ṣaḥīḥ Muslim*:

قَالَ اللّٰهُ ﷻ : أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، فَمَنْ عَمِلَ لِي عَمَلاً أَشْرَكَ فِيْهِ مَعِي غَيْرِي، فَأَنَا مِنْهُ بَرِيءٌ، وَهُوَ لِلَّذِي أَشْرَكَ.

'Allah ﷻ says, "I am the One who is least in need of an associate, so whoever does an action for someone else's sake as well as Mine, then I am free from him and it [i.e. his action] is for the one he associates [with me]."'[1]

And due to the hadith of Jundub ﷺ in the two authentic collections:

مَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهِ وَمَنْ يُرَائِي يُرَائِي اللّٰهُ بِهِ.

‘He who wants to be listened to, Allah will make him heard of, and he who makes a hypocritical display, Allah will make a display of him.’[2]

Bayhaqī has informed us with his chain of transmission that Abū Ḥamzah was asked regarding sincerity. He replied, ‘That which one does not like to be praised for except by Allah ﷻ.’

It has been narrated from Sahl ibn ʿAbdillāh: ‘Nobody recognises insincerity except one who is sincere, or hypocrisy except one who believes, or ignorance except one who is knowledgeable or disobedience except one who is obedient.’

It has been narrated from Rabīʿ ibn Khuthaym: ‘Anything which is not sought for the pleasure of Allah will disappear.’

It has been narrated from Junayd: ‘If a person was to approach with the neediness of Ādam ﷺ and the asceticism of Īsā ﷺ and striving of Ayyūb ﷺ and the obedience of Yaḥyā ﷺ and the steadfastness of Idrīs ﷺ and the love of the Khalīl [Ibrāhīm n] and the character of the beloved [Muḥammad g] yet there would be in his heart an atom’s worth of purpose other than for Allah, then Allah has no need for him.’

It has been narrated from Zayd ibn al-Ḥārith al-Yāmī: ‘It pleases me that in everything I do I have an intention, even if it be for eating, drinking and sleeping.’

It has been narrated from Sufyān regarding: *everything will perish except His Face,* [28:88] ‘meaning by which His pleasure was intended.’

It has been narrated from Hilāl ibn Yasāf that he said, ‘ʿĪsā ibn Maryam, may Allah’s peace be upon him said, “When it is the day when one of you fasts, he should oil his beard and wipe his lips, then go out

amongst the people as if he is not fasting. And when he gives with his right, he should conceal it from his left. And when anyone of you pray, he should drop the curtain of his door for Allah the Almighty distributes praise like He distributes provisions."'

It has been narrated from Dhu 'n-Nūn al-Miṣrī that one scholar said, 'A servant is not sincere to Allah, except that he loves that he is in a pit and is not recognised.'

It has been narrated from Bishr ibnu 'l-Ḥārith from Fuḍayl ibn ʿIyāḍ, 'I would prefer to acquire worldly things with drums and instruments than to acquire it through religious means.'

It has been narrated from Mālik ibn Anas that he said, 'My teacher Rabīʿah ar-Rāʾī said, "O Mālik, who has a low status?" I said, "The one who acquires worldly things with his religion." He asked, "Who is even lower than that?" I said, "Whoever improves another person's religion by destroying his own."' He says, 'He said I was correct.' It has been narrated from Ibn al-Aʿrābī that he said, 'The greatest of losers is he who shows people his good actions and through his sins he challenges He who is closer to him than his jugular vein.'

It has been narrated from Sufyān who said, 'O reciters of the Qur'an, raise your heads. Do not attempt to exceed in the humbleness that is [hidden] in the heart. The path is clear so fear Allah and be moderate in seeking [worldly things] and do not be a burden on the Muslims.'

It has been narrated from one of the scholars: 'Inspire the fear of Allah in the believers, the fear of the leader on the hypocrites and the fear of other people on the show-offs.'

1 Its chain is authentic. Muslim (2985), Ibn Mājah (4202) and Aḥmad (15838). The wording is of Ibn Mājah.

Allah ﷻ is telling us that He is independent and not in need of any associates or anything of the sort. So whoever does something for both Allah ﷻ and for someone other than Allah ﷻ, Allah shall not accept it, rather He will leave him to the others [those who he associates with Allah ﷻ].

2 Its chain is authentic. Bukhārī (6499), Muslim (2987) and Tirmidhī (2381).

He does an act without sincerity, intending rather that people will see him and hear about him. Allah ﷻ will recompense him for this by making it known, exposing him and making apparent what he tries to conceal. If he intends by his action to attain ranks within the people and not the pleasure of Allah ﷻ, Allah ﷻ will make it the talk of the people —those who he intended to attain ranks with. Also there will be no reward for him in the Hereafter. He who does actions to be seen by the people, Allah ﷻ will make it known that he did so for them and not for His pleasure and he will be deserving of Allah's ﷻ anger. (ʿAynī in *ʿUmdat al-Qārī*)

46

The forty-sixth from the branches of faith is feeling happy due to good actions and sorrow due to sins

Based on the hadith of Jābir ibn Samurah ﷺ from ʿUmar ibnu ʾl-Khaṭṭāb ﷺ in *Sunan Abī Dāwūd*:

وَمَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ.

'Whoever's good deeds please him and his evil deeds grieve him he is a believer.'[1]

1 Its chain is authentic. Tirmidhī (2165) and Aḥmad (114).

At the time when one does a good deed and he rejoices and at the time when an evil deed has been committed by him and he becomes sad, then he will be classed as a complete believer. As a hypocrite who does not believe in the Day of Judgement will see his good and bad actions as equal, even though Allah ﷻ has said, 'Good and evil cannot be equal.' [41:34] (Mubārakfūrī in *Tuḥfat al-Aḥwadhī*)

47

The forty-seventh from the branches of faith is treating every sin with repentance

Based on the speech of Allah ﷻ:

﴿وَتُوْبُوْا إِلَى اللهِ جَمِيْعًا أَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ﴾

Believers, all of you, turn to Allah so that you may prosper. [24:31]

Also His speech:

﴿تُوْبُوْا إِلَى اللهِ تَوْبَةً نَصُوْحًا﴾

Turn to Allah in sincere repentance. [66:8]

Additionally His speech:

﴿وَأَنِيْبُوْا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوْا لَهُ﴾

Turn to your Lord. Submit to Him. [39:54–58]

Furthermore, due to the hadith of Abū Burdah ibn Abī Mūsa al-Ashʿarī ﷺ from Agharr al-Muzanī ﷺ narrated in *Ṣaḥīḥ Muslim, Sunan Abī Dāwūd* and other books:

إِنَّهُ لَيُغَانُ عَلَى قَلْبِي وَإِنِّي لأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِئَةَ مَرَّةٍ.

Sometimes my heart is clouded and I seek forgiveness from Allah a

hundred times a day.[1]

1 Its chain is authentic. Muslim (2702), Abū Dāwūd (1515) and Aḥmad (17848). The meaning of the heart being clouded is that there is something that covers the heart. It is said that by clouded it means becoming languid or heedless of remembering Allah. He remembered Allah perpetualy, so when this occured he would consider it inappropriate and consequently seek forgiveness because of it. (Nawawī in *Minhāj*)

48

The forty-eighth from the branches of faith is the sacrificing

This includes the *hadī* (sacrificial animal bought for Hajj and ʿUmrah), the sacrifice for ʿĪd and the *ʿaqīqah*.

It is based on His ﷻ speech:

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾

So pray to your Lord and make your sacrifice to Him alone. [108:2]

Also His speech:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللهِ لَكُمْ فِيهَا خَيْرٌ﴾

We have made camels part of Allah's sacred rites for you. There is much good in them for you. [22:36]

Additionally His speech:

﴿وَمَنْ يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

Those who honour Allah's rites show the piety of their hearts. . . [22:32–37] and the subsequent verses.

Furthermore, due to the hadith of Anas ibn Mālik ﷺ in the two authentic collections:

إِنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يُضَحِّي بِكَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ، وَلَقَدْ رَأَيْتُهُ يَضَعُ رِجْلَهُ فِي صِفَاحِهِمَا يُسَمِّي وَيُكَبِّرُ. وَفِي رِوَايَةٍ: وَلَقَدْ رَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ.

'Indeed the Messenger of Allah ﷺ used to sacrifice two horned goats which were white with black markings and I saw him placing his foot on their sides [near the neck at the time of slaughter] and he mentioned the name of Allah and said, "Allah is the Greatest."' In another narration it is said, 'And I saw him slaughtering them with his own hand.'[1]

1 Its chain is authentic. Bukhārī (5564) and Muslim (1966).

It is unanimously agreed upon that it is desirable to find the best animal to sacrifice. The faults which should be looked for have been specified as: diseases, leanness, defects and a clear limping by which the sacrifice will not be sufficient; including all such similar defects such as a disfigurement, blindess, or an animal with its feet cut off. (Nawawī in *Minhāj*)

49

The forty-ninth from the branches of faith is obeying those in authority

Based on His ﷻ speech:

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾

Obey Allah and the Messenger, and those in authority among you. [4:59]

It is said that this refers to the generals of military detachments or that it refers to the scholars. It is also possible that it encompasses both meanings generally. If it is specifc, the generals of the military detachments is more likely.

Also due to the hadith of Abū Hurayrah ﷺ in the two authentic collections:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللّٰهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللّٰهَ، وَمَنْ يُطِعِ الأَمِيْرَ، فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الأَمِيْرَ فَقَدْ عَصَانِي.

'Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah. And whoever obeys the leader has obeyed me and whoever disobeys the leader has disobeyed me.'[2]

Also due to the hadith of Abū Dharr ﷺ therein:

يَا اَبَا ذَرٍّ، اسْمَع وَأَطِعْ وَلَوْ عَبْدًا حَبَشِيًّا، مُجَدَّع الأَطْرَافِ.

‘O Abu Dharr, listen and obey even if he is an Abyssinian slave with amputated limbs.’[1]

1 Its chain is authentic. Bukhārī (2957), Muslim (1835), Nasāʾī in *as-Sunan al-Kubrā* (7768) and Aḥmad (7434).

The one who commands with the truth and he is a just person, he is a leader because he has been entrusted with command and he is employing Islamic law. By obeying the Prophet ﷺ he has acted upon what he legislated. As for the wisdom in specifying the leaders, it was due to the circumstance during the time of address and because it was the reason for making the statement. [Having said that,] the ruling has a general application and it is not [fixed] with a specific cause. (Ibn Ḥajar in *Fatḥ al-Bārī*)

2 Its chain is authentic. Bukhārī (696), Muslim (648), Ibn Mājah (2862) and Aḥmad (21428).

His command of obedience to him is to offer the prayer behind him. To listen and obey is in matters of good, not evil. (ʿAynī in *ʿUmdat al-Qārī*)

50

The fiftieth from the branches of faith is holding firm to what the consensus has agreed upon

Due to the speech of Allah ﷻ:

﴿وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا﴾

Hold fast to Allah's rope all together; do not split into factions. [3:103]

And due to the hadith of Abū Hurayrah ﷺ in *Ṣaḥīḥ Muslim*:

مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ، ثُمَّ مَاتَ، مَاتَ مِيْتَةً جَاهِلِيَّةً.

'Whoever has left obedience and separated from the majority then dies, has died in a state of ignorance.'[1]

And the hadith of ʿArfajah ibn Shurayḥ al-Ashjaʿī ﷺ, in *Ṣaḥīḥ Muslim* also:

سَتَكُوْنُ بَعْدِي هَنَاتٌ وَهَنَاتٌ، فَمَنْ رَأَيْتُمُوْهُ يُفَرِّقُ أَمْرَ أُمَّةِ مُحَمَّدٍ وَهِيَ جَمِيْعٌ فَاقْتُلُوْهُ كَائِنًا مَنْ كَانَ مِنَ النَّاسِ.

'Soon after me various corruptions will arise. Whoever you see causing disunity in the affair of the nation of Muḥammad whilst it is united, then fight him whoever he may be.'[2]

1 Its chain is authentic. Muslim (1848), Nasāʾī (4114) and Aḥmad (7944). The state of their deaths is such that they will be in disorder due to there being no leader for them. (Nawawī in *Minhāj*)

2 Its chain is authentic. Muslim (1852), Abū Dāwūd (4762), Nasāʾī (4020) and Aḥmad (18295).

In another narration, he has been ordered to be struck with the sword. Therein is the order to fight whoever rebels against the leader or intends disunity between the Muslims or other similar matters. He will be told to abandon it and if he does not desist he will be fought. (Nawawī in *Minhāj*)

51

The fifty-first from the branches of faith is judging between the people with justice

Based on the speech of Allah ﷻ:

﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوْا بِالْعَدْلِ﴾

And if you judge between people, to do so with justice. [4:58]

Also His speech:

﴿وَلَا تَكُنْ لِلْخَائِنِيْنَ خَصِيْمًا﴾

Do not be an advocate for those who betray trust. [4:105]

Additionally His speech:

﴿وَأَقْسِطُوْا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِيْنَ﴾

And be even-handed: Allah loves those who are even-handed; [49:9–13] and the subsequent verses.

Furthermore due to the hadith of ʿAbdullāh ibn Masʿūd ﷺ in the two authentic collections:

لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللّٰهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ،
وَآخَرُ آتَاهُ اللّٰهُ حِكْمَةً فَهوَ يَقْضِي بِهَا وَيُعَلِّمُهَا.

‘There is no envy except of two people; a man whom Allah has given wealth which he utilises by spending it in religiously sound ways; and a man to whom Allah has given wisdom, judging thereby and teaching it to others.’[1]

1 Its chain is authentic. Bukhārī (73), Muslim (816) and Aḥmad (4109).

There is no legitimate excuse for envy except in two cases, meaning two qualities. Whilst there are in fact many cases in which a person can envy, the meaning here is that it is not permissible except in these two cases. Whilst the Arabic word *ḥasad* has been used, *ghibṭah* is meant. [This refers to admiring the quality and wishing it for oneself but not at the expense of removing it from the one it is observed in.] (ʿAynī in *ʿUmdat al-Qārī*)

52

The fifty-second from the branches of faith is ordering what is right and forbidding what is wrong

Based on the speech of Allah ﷻ:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُوْنَ إِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُوْلَـٰٓئِكَ هُمُ الْمُفْلِحُوْنَ﴾

Be a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones. [3:104]

Also His speech:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللهِ﴾

You are the best community singled out for people; you order what is right, forbid what is wrong, and believe in Allah. [3:110]

And His speech:

﴿إِنَّ اللهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِيْنَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ﴾ إِلَى قَوْلِهِ: ﴿الْآمِرُوْنَ بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ﴾

Allah has purchased the persons and possessions of the believers in return for the Garden. . . to: *. . .who order what is good and forbid what is wrong.* [9:111–112]

And His speech:

﴿لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِي إِسْرَائِيْلَ عَلَىٰ لِسَانِ دَاوُوْدَ وَعِيْسَى ابْنِ مَرْيَمَ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوْا يَعْتَدُوْنَ ۝ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوْهُ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ﴾

Those Children of Isreal who defied [Allah] were rejected through the words of Dāwūd, and ʿĪsā, son of Maryam, because they disobeyed, they persistently overstepped the limits, they did not forbid each other to do wrong. How vile their deeds were. [5:78–79]

The Qur'an is replete with them [i.e. verses regarding enjoining good and forbidding from evil].

Furthermore, due to the hadith of Abū Saʿīd ﷺ in *Ṣaḥīḥ Muslim*:

مَنْ رَأَى مِنْكُم مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيْمَانِ.

'Whoever from you sees an evil let him change it with his hand and if he is not able to do so, then with his tongue and if he is not able to do so, then with his heart; and that is the weakest form of faith.'[1]

Also the hadith of ʿAbdullāh ibn Masʿūd ﷺ therein also:

مَا مِنْ نَبِيٍّ بَعَثَهُ اللّٰهُ فِي أُمَّتِهِ قَبْلِي إِلاَّ كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّوْنَ وَأَصْحَابٌ يَأْخُذُوْنَ بِسُنَّتِهِ وَيَقْتَدُوْنَ بِأَمْرِهِ. ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوْفٌ، يَقُوْلُوْنَ مَا لاَ يَفْعَلُوْنَ، وَيَفْعَلُوْنَ مَا لاَ يُؤْمَرُوْنَ. فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيْمَانِ حَبَّةُ خَرْدَلٍ.

‘Never before me has a prophet been sent by Allah to his nation except that he had among his people disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said what they did not practise, and practised what they did not command others to do. He who struggles against them with his hand is a believer, he who struggles against them with his tongue is a believer, and he who struggles against them with his heart is a believer. Beyond that there is no faith even to the extent of a mustard seed.’[2]

In the two authentic collections is the hadith narrated from Sufyān ibn ʿUyaynah, who related from Zuhrī, and he from ʿUrwah that Zaynab bint Abī Salamah related from Ḥabībah, who related from her mother, Umm Ḥabībah, that Zaynab ﷺ, the wife of the Prophet ﷺ said,

اسْتَيْقَظَ النَّبِيُّ ﷺ مِنْ نَوْمٍ مُحْمَرًّا وَجْهُهُ، وَهُوَ يَقُوْلُ: لاَ إِلَهَ إِلاَّ اللّٰهُ، ثَلَاثَ مَرَّاتٍ. وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوْجَ وَمَأْجُوْجَ مِثْلُ هَذِهِ، وَحَلَّقَ حَلقَةَ بِإِصْبَعِيهِ الْإِبْهَامِ وَالَّتِي تَلِيْهَا. قَالَتْ زَيْنَبُ: فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ! أَنَهْلِكُ وَفِيْنَا الصَّالِحُوْنَ؟ قَالَ: نَعَمْ، إِذَا كَثُرَ الْخبثُ.

'The Prophet ﷺ awoke with his face reddened saying: "There is no being worthy of worship except Allah." He said this three times. "Woe to the Arabs because of the turmoil which is at hand. Today the barrier of Yaʾjūj and Maʾjūj has opened this much," and he made a circle with his forefinger and thumb.'

Zaynab ﷺ said, 'I said, "O Messenger of Allah ﷺ, will we perish in spite of the fact that there are good people amongst us?" He replied, "Of course, when the evil predominates."'[3]

Bayhaqī had informed us with his chain of transmission from Mālik ibn Dīnār that he recited this verse: 'there were nine men in the city who spread corruption in the land without making amends' [27:48]. As for today, in every tribe and community there are those who cause corruption and those who do not put things right.

It has also been narrated from him that indeed Allah ﷻ ordered that a city be punished so the angels became noisy and said, 'But your slave so and so is there.' He said, 'Let me hear from him a scream for indeed his face does not become angry due to the evil being carried out.'

This hadith has also been narrated directly from the Prophet ﷺ albeit with a weak chain.

It has also been narrated from him, 'We have accepted the love of the

world so we do not enjoin one another [to do what is right] and we do not prohibit one another [from doing what is wrong]. Allah will not leave us alone upon this, but would that I knew what punishment will descend upon us.'

It has been narrated from ʿUmar ibn ʿAbd al-ʿAzīz who says that it was said, 'Allah ﷻ does not punish the common folk because of the sin of the elite, but when a sin is committed openly and they do not forbid it then they all become deserving of His punishment.'

1 Its chain is authentic. Muslim (49), Tirmidhī (2172), Abū Dāwūd (4340) and Ibn Mājah (4013), Nasāʾī (5008) and Aḥmad (11150).

When the Prophet ﷺ ordered the changing of an action, it was a compulsory command by consensus. This command coincides with the necessity of ordering what is right and prohibiting what is wrong within the Qur'an, Sunnah and consensus of the Ummah. (Nawawī in *Minhāj*)

2 Its chain is authentic. Muslim (50).

The encouragement to fight against the wrongdoers with the hand and tongue is when there will be no trace of corruption left, contrary to situations where corruption will endure and much blood will be shed. In those cases, the Prophet ﷺ said, 'Be patient until you meet me.' [Bukhārī 3792] (Nawawī in *Minhāj*)

3 Its chain is authentic. Bukhārī (7059), Muslim (2880), Tirmidhī (2187) and Aḥmad (27413).

The reason the Arabs were specified was because they were the majority who had accepted Islam at this time. The turmoil which is mentioned is what occurred after the Prophet ﷺ from the murder of ʿUthmān ؓ, after which turmoils continuously came one after the other until the Arabs became among nations like a bowl between a group of people who are eating. (Ibn Ḥajar in *Fatḥ al-Bārī*)

53

The fifty-third from the branches of faith is assisting in righteousness and piety

Based on the speech of Allah ﷻ:

﴿وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

Help one another to do what is right and good; do not help one another towards sin and hostility. [5:2]

Also due to the hadith of Anas ibn Mālik ﷺ in the two authentic collections:

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُوْمًا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللّٰهِ! انْصُرهُ مَظْلُوْمًا، فَكَيْفَ أَنْصُرُهُ ظَالِمًا؟ فَقَالَ: تَمْنَعُهُ مِنَ الظُّلْمِ، فَذَلِكَ نَصْرُكَ إِيَّاهُ.

'Help your brother whether he is an oppressor or somebody oppressed.' A man asked, 'O Messenger of Allah ﷺ! I help him when he is oppressed but how can I help him when he oppresses?' He said, 'Prevent him from oppressing; that is your help for him.'[1]

1 Its chain is authentic. Bukhārī (6952), Tirmidhī (2255) and Aḥmad (11949).

It is said that stopping an oppressor should be done with words but if this does not stop him then he should be stopped using actions. The oppressor is in fact oppressing himself therefore he should be deterred from his oppression and this will be helping him. (Ibn Ḥajar in *Fatḥ al-Bārī*)

54

The fifty-fourth from the branches of faith is modesty

Based on the hadith of Sālim ibn ʿAbdillāh ibn ʿUmar ﷺ in the two authentic collections from his father that,

عَنِ النَّبِي ﷺ أَنَّهُ سَمِعَ رَجُلًا يَعِظُ أَخَاهُ فِي الْحَيَاءِ،
فَقَالَ: دَعْهُ، فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ.

'The Prophet ﷺ heard a man admonishing his brother regarding modesty, so he said, "Leave him for indeed modesty is from faith."'[1]

And due to the hadith of ʿImrān ibn Ḥuṣayn ﷺ therein:

إِنَّ الْحَيَاء لاَ يَأْتِي إِلاَّ بِخَيْرٍ.

'Modesty does not bring anything except goodness.'[2]

And due to the hadith of Abū Saʿīd al-Khudrī ﷺ therein also:

كَانَ رَسُولُ اللّٰهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي
خِدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ.

'The Prophet ﷺ had more modesty than a virgin in her tent. When he disliked something, we could see it on his face.'[3]

And the hadith of Abū Masʿūd al-Anṣārī ﷺ in *Ṣaḥīḥ al-Bukhārī*:

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأُوْلَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ.

'One of the sayings of the earliest prophethood which the people have is that when you do not feel shame, then you may do whatever you like.'[4]

1 Its chain is authentic. Bukhārī (24), Muslim (36), Tirmidhī (2615), Abū Dāwūd (4795), Nasāʾī (121), Ibn Mājah (5033) and Aḥmad (5183)

The man was extremely modest and this was preventing him from fulfilling his rights therefore his brother was admonishing and reprimanding him because of that. However, the Prophet ﷺ told him to leave him upon this good character because modesty was better for him. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (6117), Muslim (37) and Abū Dāwūd (4796).

Modesty prevents a person from committing immodest acts and helps in undertaking pious and good actions just like faith stops a person from immorality, distances him from sin, and helps him to do acts of obedience. Therefore, modesty becomes like faith due to them being equal in this, even though modesty is a natural instinct and faith is the action of a believer. (ʿAynī in *ʿUmdat al-Qārī*)

3 Its chain is authentic. Bukhārī (6102), Muslim (2320) and Aḥmad (11683).

An un-married woman in seclusion emphasises her modesty, more so than one who goes out because seclusion increases the chance of [modesty] occurring. When the Prophet ﷺ disliked something then he would not explicitly mention his dislike to anyone but his face would change so that the dislike of it could be understood by his companions. (Ibn Ḥajar in *Fatḥ al-Bārī*)

4 Its chain is authentic. Bukhārī (3484), Abū Dāwūd (4797), Ibn Mājah (4183) and Aḥmad (17098).

Modesty continues to be considered as good as it was in the religious laws of the past

prophets ﷺ so it will endure and will not be abrogated. This is so that those who came before and those who will come after adopting modesty are following the same way. His command to 'do whatever you like' is either a threat, like saying, 'Do as you like as Allah will recompense you for it;' or a command to do what you want from that which you are not shy of and leave that which makes you shy, or that when modesty does not prevent you from foul actions then you will do what you want. (ʿAynī in *ʿUmdat al-Qārī*)

55

The fifty-fifth from the branches of faith is being dutiful to one's parents

Based on His ﷻ speech:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا﴾

We have commanded man to be good to his parents. [46:15]

Also His speech:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا إِلَّآ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfuly and lower your wing of humility towards them in kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little;' [17:23–5] and the subsequent verse.

Additionally due to the hadith of ʿAbdullāh ibn Masʿūd ﷺ in the two authentic collections:

سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الأَعْمَالِ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ؟ قَالَ: الصَّلاَةُ لَوَقْتِهَا، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: الْجِهَادُ فِي سَبِيْلِ اللهِ، قَالَ: حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

‘I asked the Prophet ﷺ, “Which action is the most beloved to Allah ﷻ?” He replied, “The prayer in its time.” I further asked, “Then which action?” He replied, “To be dutiful to one’s parents.” Then I asked, “Then which?” He replied, “To strive in the path of Allah.”’ He said, ‘The Prophet ﷺ narrated to me these things, and if I had asked more, he would have told me more.’[1]

1 Its chain is authentic. Bukhārī (527), Muslim (137), Tirmidhī (1898) and Aḥmad (4186).

56

The fifty-sixth from the branches of faith is to keep family ties

Based on His ﷻ speech:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوْا فِي الْأَرْضِ وَتُقَطِّعُوْا أَرْحَامَكُمْ ۝ أُوْلَـٰئِكَ الَّذِيْنَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ﴾

If you turn away now, could it be that you will go on to spread corruption all over the land and break your ties of kinship? These are the ones Allah has rejected, making their ears deaf and their eyes blind. [47:22–3]

Also His speech:

﴿وَالَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللهِ مِنْ بَعْدِ مِيْثَاقِهِ وَيَقْطَعُوْنَ مَا أَمَرَ اللهُ بِهِ أَنْ يُوْصَلَ وَيُفْسِدُوْنَ فِي الْأَرْضِ أُوْلَـٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْءُ الدَّارِ﴾

But there will be rejection for those who break apart what Allah has commanded to be joined and who spread corruption on Earth: theirs is the dreadful home. [13:25]

Additionally due to the hadith of Anas ibn Mālik ﷺ in the two authentic collections:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ.

'Whoever wishes for his sustenance to be expanded and his age prolonged, should maintain family ties.'[1]

And the hadith of Muḥammad ibn Jubayr ibn-Muṭʿim ﷺ in the two authentic collections:

لاَ يَدْخُلُ الْجَنَّةَ قَاطِعٌ.

'The severer will not enter the Garden.'

[Sufyān said,] 'Meaning, the one who severs family ties.'[2]

I say that there is no difference whether he is righteous or a sinner.

1 Its chain is authentic. Bukhārī (2067), Muslim (2557) and Abū Dāwūd (1693).

This hadith encourages us to keep family ties as it is needed to attain the pleasure of Allah and His reward in the Hereafter. It is needed to attain worldly reward too by attaining that which is beloved to a servant [of Allah] such as the expansion of provisions and a long life. (Saʿdī in *Bahjat Qulūb al-Abrār*)

2 Its chain is authentic. Bukhārī (5984), Muslim (2556), Abū Dāwūd (1696) and Tirmidhī (1910).

There are various meanings taken for that person who severs: one of them is that he is still a believer and will enter the Garden as one is not classed as a disbeliever by committing sin or that he will not enter the Garden with the forerunners. He who severs all that Allah ﷻ has ordered to be maintained or considers it to be lawful will be a disbeliever. (ʿAynī in *ʿUmdat al-Qārī*)

57

The fifty-seventh from the branches of faith is good character

This includes suppressing anger, being gentle and expressing humility.

Based on the speech of Allah ﷻ:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

Truly you have a strong character. [68:4]

Also His speech:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

Those who restrain their anger and pardon people—Allah loves those who do good. [3:134]

Additionally due to the hadith of ʿAbdullāh ibn ʿAmr ﷺ in the two authentic collections that:

أَنَّ رَسُوْلَ اللّٰهِ ﷺ لَمْ يَكُن فَاحِشًا وَلاَ مُتَفَحِّشًا، وَقَالَ: إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقًا. وَفِي رِوَايَةٍ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخْلاَقًا.

The Messenger of Allah ﷺ was never immodest in his talk and never reviled others. He said, 'Indeed the best amongst you are

those who have the best character.' In another narration he said, 'The most beloved to me amongst you is the one who has the best character.' [1]

Also due to the hadith of ʿĀ'ishah ﵂ in the two authentic collections:

مَا خُيِّرَ رَسُولُ اللّٰهِ ﷺ بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُوْلُ اللّٰهِ ﷺ لِنَفْسِهِ، إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللّٰهِ فَيَنْتَقِمَ لِلّٰهِ بِهَا.

'Whenever the Messenger of Allah ﷺ had to choose between two things he chose the easier one; provided it was not a sin, for if it was a sin, no one kept farther away from it than he. Furthermore, the Messenger of Allah ﷺ never took revenge on his own behalf for anything unless something Allah had forbidden had been transgressed, in which case he took revenge for it for Allah's sake.'[2]

Bayhaqī has informed us,

The meaning of good character is for one's soul to be content towards gentle and praiseworthy acts. This can sometimes be [personal acts] for the sake of Allah ﷻ and it can also be actions to do with the people. [To have a good character] in relation to Allah ﷻ is that the slave has a heart which is accepting of the commandments and prohibitions of Allah by doing what has been made obligatory upon him contently and with compliance. Also, he refrains from that which has been made impermissible for him, with pleasure and no dissatisfaction. He is eager in performing supererogatory acts and abandons many permissible acts for the pleasure of the Exalted, the Pure. When he considers that

abandoning it (this permissible act) is closer to perfecting his servitude instead of carrying it out, he in fact rejoices in this rather than feeling resentment or hardship. In his dealing with people he is magnanimous with respect to their rights, does not seek anything which is not [his right], and fulfils in full the rights of others upon him. When he falls ill, or returns from a journey but is not visited, or he initiates the greeting but is not replied to, or when he is a guest and is not honoured, or intercedes but is not responded to, or does good but is not thanked, or he joins a group of people but is not given a place, or he speaks but [others] do not quieten down for him [in order to hear him], or he seeks permission from a friend to enter but is not granted permission, or proposes to a woman but is not accepted for marriage, or he seeks respite in fulfilling his debts but is not given respite, or he asks for it to be decreased but it is not decreased, and all other similar situations to this, he does not become angry or retaliate or rebuke in any of these situations. Nor does he think to himself that he has been ill-treated and ignored by the people, nor does he retaliate to any of this in the same manner when able to do so. Instead he tells himself that he will not transgress with anything of the sort and instead responds to each one of them with that which is better and more virtuous and closer to righteousness and piety and more praiseworthy and pleasing. Furthermore, he fulfils in full that which is due upon him just as he would safeguard something that belonged to him. So when his Muslim brother falls ill, he visits him and if he comes seeking intercession, he grants it to him and if he seeks respite in fulfilling the payment of a debt, he grants him respite and if he is in need of some assistance from him, he assists him and if he asks him for a favourable sale, then he is

generous to him. He does not look to how the one he is dealing with dealt with him in the past or the way people usually deal. He makes that which is better the guide of his soul and he acts accordingly and does not go contrary to it.

Good character can be a natural instinct or it can be acquired. However, it can only be acquired from someone who has it naturally and is more deeply rooted than himself. So he [the seeker] in fact gains by acquiring that which will complete him.

It is common knowledge that an individual of sound opinion increases in soundness by accompanying intelligent and sound individuals. And that a scholar increases in knowledge through associating with the scholars, and similarly a righteous and intelligent man through the company of the pious and intelligent. As a result, it cannot be denied that a man of beautiful character increases further in good character by accompanying individuals whose character is superior to his own. And only Allah grants facilitation.

1 Its chain is authentic. Bukhārī (3559), Muslim (2327), Tirmidhī (1975) and Aḥmad (6818).

To have the best character is to choose virtue and leave faults. (Ibn Ḥajar in *Fatḥ al-Bārī*)

2 Its chain is authentic. Bukhārī (3560), Muslim (2327), Abū Dāwūd (4785) and Aḥmad (24846).

When two worldly matters were given as an option, the Prophet ﷺ always chose that option that was easier from them, provided it was not a sin and would not affect matters of the Hereafter. The Prophet ﷺ never took revenge unless something Allah had forbidden had been transgressed. When the prohibitions of Allah were violated he would take revenge against whoever had transgressed. (ʿAynī in *ʿUmdat al-Qārī*)

58

The fifty-eighth from the branches of faith is showing kindness to slaves

Based on the speech of Allah ﷻ:

﴿وَاعْبُدُوْا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِيْنِ وَالْجَارِ ذِى الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

Worship Allah; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to companions and travellers, and to your slaves. [4:36]

Also due to the hadith of Maʿrūr ibn-Suwayd ﷺ in the two authentic collections in which he said,

رَأَيْتُ أَبَا ذَرّ الْغِفَارِيّ ﷺ وَعَلَيْهِ حُلَّةٌ، وَعَلَى غُلاَمِهِ حُلَّة مِثْلُهَا، فَسَأَلْنَاهُ عَنْ ذَلِكَ، فَقَالَ: إِنِّي سَابَبْتُ رَجُلاً، فَشَكَانِي إِلَى رَسُوْلِ اللّٰهِ ﷺ، فَقَالَ لِيَ رَسُوْل اللّٰهِ ﷺ: أَعَيَّرْتَهُ بِأُمِّهِ؟! [إِنَّكَ امْرُؤٌ فِيْكَ جَاهِلِيَّةٌ.] ثُمَّ قَالَ: إِنَّ إِخْوَانَكُمْ خَوَلُكُمْ جَعَلَهُمُ اللّٰهُ تَحْتَ أَيْدِيْكُمْ، فَمَنْ كَانَ أَخُوْهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوْهُمْ مِنَ الْعَمَلِ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوْهُمْ عَلَيْهِ.

I saw Abū Dharr al-Ghifārī ﷺ wearing a cloak and his slave was wearing a similar cloak. So we asked him regarding this, to which he replied, 'I took a captive and he complained regarding me to the Messenger of Allah ﷺ [that I had insulted him].' The Messenger of Allah ﷺ asked, 'Did you insult him through his mother? It seems there is still some ignorance in you.' Then he said, 'Your slaves are your brothers upon whom Allah has given you authority. So, whoever has his brother under his control, then he should feed him with what he eats and clothe him with what he wears. You should not overburden them with what they cannot bear, and if you do so, help them.'[1]

1 Its chain is authentic. Bukhārī (30), Muslim (1661), Abū Dāwūd (5158) and Aḥmad (21432).

There is a prohibition here against swearing at one's slaves and insulting them through one of their parents. Rather it is encouraged to treat them well and be kind to them. There is no permissibility for anyone to insult

anybody with something disliked which he knew of in his father. The following are included in the word slave; an employee, servant, weak person and animal. It is necessary to treat them with goodness and not burden them with more than they can bear; if he does so then it is necessary to help them oneself or by someone else. (ʿAynī in *ʿUmdat al-Qārī*)

59

The fifty-ninth from the branches of faith is the right of the masters upon their slaves

That includes for the slave to remain with his master, to establish and be consistent in what his master sees fit for him and orders him with and to be obedient to him to the best of his ability.

In the two authentic collections there is the hadith of ʿAbdullāh ibn ʿUmar ﷺ that the Messenger of Allah ﷺ said,

إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ رَبِّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ.

'Verily when a slave wishes well for his master and he worships Allah correctly, he receives double reward.'[1]

In *Ṣaḥīḥ Muslim* there is the hadith of Jarīr ibn ʿAbdillāh ﷺ:

أَيُّمَا عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ.

'If a slave runs away from his master, then he [the master] is absolved from the responsibility of protecting him.'[2]

And in *Sunan Abī Dāwūd* too there is his hadith:

الْعَبْدُ الآبِقُ لاَ يَقْبَلُ اللَّهُ مِنْهُ صَلاَتَهُ حَتَّى يَرْجِعَ إِلَى مَوَالِيْهِ.

‘Allah does not accept the prayer of a runaway slave until he returns to his master.’[3]

1 Its chain is authentic. Bukhārī (2546), Muslim (1664), Abū Dāwūd (5169) and Aḥmad (4706).

Wishing well for one’s master constitutes the fulfilment of his rights of service. (Ibn Ḥajar in *Fatḥ al-Bārī*)

2 Its chain is authentic. Muslim (69) and Aḥmad (19155).

In terms of his protection it is possible that it means his guarantee and safety. (Nawawī in *Minhāj*)

3 Its chain is weak. Nasāʾī (4049) and Tirmidhī (360).

60

The sixtieth from the branches of faith is the rights of children and family

They include the man's responsibility for his child and family and teaching them what they require of the matters of religion.

This is based on the speech of Allah ﷻ:

﴿قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ﴾

Guard yourselves and your families against a Fire, fuelled by people and stones. [66:6]

Ḥasan said, 'Its meaning is to order them in obeying Allah and to teach them all that is good.' ʿAlī ؓ said, 'teach them and discipline them.'

Also due to the hadith of Anas ؓ in *Ṣaḥīḥ Muslim*:

مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ
أَنَا وَهُوَ هَكَذَا، وَضَمَّ إِصْبَعَيْهِ.

'He who brings up two girls properly until they reach maturity, then he and I will come on the Day of Resurrection like this,' and he joined his two fingers.[1]

1 Its chain is authentic. Muslim (2631) and Tirmidhī (1914).

To bring them up is to undertake the providing of provisions and education and similar requirements. (Nawawī in *Minhāj*)

61

The sixty-first from the branches of faith is accompanying the pious, having love for them, greeting and meeting them

This also includes any other similar acts which are a means to strengthen one's love for them.

This is based on the speech of Allah ﷻ:

﴿لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى أَهْلِهَا﴾

Do not enter other people's houses until you have asked permission to do so and greeted those inside. [24:27]

Also due to the hadith of Abū Hurayrah ﷺ in *Ṣaḥīḥ Muslim*:

وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَدْخُلُوْنَ الْجَنَّةَ حَتَّى تُؤْمِنُوْا، وَلاَ تُؤْمِنُوْا حَتَّى تَحَابُّوْا، أَوَلاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوْهُ تَحَابَبْتُمْ؟ أَفْشُوْا السَّلاَمَ بَيْنَكُمْ.

> 'By the one in whose Hand is my soul, you will not enter the Garden until you believe, and you will not believe until you love one another. Shall I not tell you of something which if you do, you will love one another? Spread greetings among yourselves.'[1]

Also the hadith of Qatādah ﷺ in *Ṣaḥīḥ al-Bukhārī* in which he said,

قُلْتُ لِأَنَسٍ ﷺ: أَكَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ النَّبِيِّ ﷺ؟ فَقَالَ: نَعَمْ.

'I asked Anas ﷺ, "Did the companions of the Messenger of Allah ﷺ shake each other's hands?" He replied, "Yes."'[2]

Additionally the hadith of Abū Hurayrah ﷺ in *Ṣaḥīḥ Muslim*:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُوْلُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّوْنَ بِجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

'Indeed Allah ﷻ will say on the Day of Resurrection, "Where are those who had mutual love for My glory's sake? Today I shall shade them in My shade when there is no other shade but My shade."'[3]

1 Its chain is authentic. Muslim (54), Abū Dāwūd (5193), Tirmidhī (2688) and Ibn Mājah (68) and Aḥmad (9709).

This means your faith will not be fully complete and your situations will never truly be corrected in faith except by loving each other. 'You will not enter the Garden until you believe,' is taken upon its apparent meaning as none will enter the Garden except if he dies a believer, even if he does not have complete faith. Therein is a great encouragement to spread the greeting to all Muslims; those one knows and those one does not. Spreading the greeting is one of the first ways by which to strike up a friendship and bring about love for each other and it is a clear way to distinguish Muslims. All of this must be done with a pleasant heart, maintaining humility and honouring the sanctity of a Muslim. (Nawawī in *Minhāj*)

2 Its chain is authentic. Bukhārī (6263) and Tirmidhī (2729).

The shaking of the hands is a good deed according to most scholars. Imam Mālik classed it to be desirable and Imām Nawawī considered it Sunnah. It has been narrated from Barā' ﷺ that no two Muslims meet and shake hands except they are forgiven before they separate from one another. (Ibn Ḥajar in *Fatḥ al-Bārī*)

3 Its chain is authentic. Muslim (2566) and Aḥmad (8455).

'For My glory's sake,' means for My greatness and obedience and not for the sake of the

world. (Nawawī in *Minhāj*)

62

The sixty-second from the branches of faith is to return the greeting

Based on the speech of Allah ﷻ:

﴿وَإِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوْهَا﴾

But when you are offered a greeting, respond with a better one, or at least return it. [4:86]

Also due to the hadith of Abū Saʿīd al-Khudrī ﷺ:

إِيَّاكُمْ وَالْجُلُوْسَ فِي الطُّرُقَاتِ. قَالُوْا: يَا رَسُولَ اللّٰهِ! مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيْهَا، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ : إِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ، فَأَعْطُوْا الطَّرِيْقَ حَقَّهُ. قَالُوْا: وَمَا حَقُّ الطَّرِيْقِ؟ قَالَ: غَضُّ الْبَصَرِ وَكَفُّ الأَذَى وَرَدُّ السَّلاَمِ وَالأَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ.

'Avoid sitting in the pathways.' They responded, 'O Messenger of Allah ﷻ, there is nowhere else we can sit and discuss matters.' Thereupon the Messenger of Allah ﷺ said, 'If you have no choice but to sit, then fulfil the rights of the pathway.' They asked, 'What are the rights of the path?' He replied: 'To lower the gaze, remove

obstacles, return the greeting, and command what is right and forbid what is wrong.'[1]

1 Its chain is authentic. Bukhārī (2465), Muslim (2121), Abū Dāwūd (4815) and Aḥmad (11309).

The prohibition of sitting in the pathways is for caution so that the one who sits is not unmindful of fulfilling its rights. To lower the gaze is to avert oneself from temptations such as women or others who may pass by. To return the greeting is to honour those who pass by and to command what is right and forbid what is wrong refers to doing all those things that have been legislated and leaving all those things that have not. (Ibn Ḥajar in *Fatḥ al-Bārī*)

63

The sixty-third from the branches of faith is visiting the sick

Based on the hadith of Ibn ʿĀzib ﷺ in the two authentic collections, *Sunan Abī Dāwūd* and other books:

أَمَرَنَا رَسُوْلُ اللّٰهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ. أَمَرَنَا: بِعِيَادَةِ الْمَرِيْضِ وَاتِّبَاعِ الْجَنَائِزِ وَرَدِّ السَّلاَمِ وَتَشْمِيْتِ الْعَاطِسِ وَإِبْرَارِ الْقَسَمِ وَنصْر الْمَظْلُوْمِ وَإِجَابَةِ الدَّاعِي. نَهَانَا عَنْ حَلْقَةِ الذَّهَبِ – اَوْ قَالَ – خَاتَمِ الذَّهَبِ وَآنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَالْمِيْثَرَةِ وَالْقَسِّيِّ وَالْإِسْتَبْرَقِ وَالْحَرِيْرِ وَالدِّيْبَاجِ.

‘The Messenger of Allah ﷺ commanded us to do seven things and forbade us from seven. He commanded us to visit the sick, to follow the funeral, to return the greeting, to answer the one who sneezes, to honour the oath, to help the oppressed and to accept the invitation. And he forbade us from wearing rings of gold, vessels made of gold and silver, from using the saddle cloth made of red silk, from wearing garments made of *qassī* material [Egyptian cotton with silk], or garments made of silk, brocade and velvet.’[1]

Also the hadith of Thawbān ﷺ in *Ṣaḥīḥ Muslim*:

عَائِدُ الْمَرِيْضِ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

‘The one who visits the sick is in the fruit garden of Paradise so long as he does not return [home after his visit].’[2]

I say that there is no difference whether the visitor is a righteous person or a sinner, except that it either adds to his piety or reduces from his sins.

1 Its chain is authentic. Bukhārī (5175), Muslim (2066), Tirmidhī (2809) and Aḥmad (18504).

To visit a sick person is to go to him and enquire about his health. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Muslim (2568) and Aḥmad (22389).

It was asked, ‘O Messenger of Allah, what is the fruit garden of Paradise?’ He said: ‘It is a place overgrowing in fruits.’ (Nawawī in *Minhāj*)

64

The sixty-fourth from the branches of faith is performing the funeral prayer upon deceased Muslims

Based on the hadith of Abū Hurayrah ﷺ in the two authentic collections:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلاَمِ وَعِيَادَةُ الْمَرِيْضِ
وَتَشْمِيْتُ الْعَاطِسِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ.

'Every Muslim has five rights over another Muslim; returning the greeting, visiting the sick, responding to the person who sneezes, following the funeral bier and accepting an invitation.'[1]

And the hadith of Thawbān ﷺ in *Ṣaḥīḥ Muslim*:

مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيْرَاطٌ، وَمَنْ شَهِدَ
دَفْنَهَا فَلَهُ قِيْرَاطَانِ؛ الْقِيْرَاطُ مِثْلُ أُحُدٍ.

'Whoever offers the funeral prayer will have one *qīrāṭ* and whoever attends the burial will have two *qīrāṭ*. One *qīrāṭ* is like Uḥud [in terms of reward].'[2]

1 Its chain is authentic. Bukhārī (1240), Muslim (2162), Abū Dāwūd (5030) and Ibn Mājah (1435).

When following the funeral bier, one should walk behind them or go on with them when they pass by. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Muslim (946), Ibn Mājah (1540) and Aḥmad (22384).

This hadith encourages praying the funeral prayer, following the funeral bier and the deceased and accompanying it until it is buried. It is said that a *qīrāṭ* is an amount of reward that is only known to Allah; this hadith indicates to its great amount in this situation. This *qīrāṭ* is not the one mentioned for keeping a dog that is neither for guarding livestock nor hunting; that one's good deeds will decrease [in reward] by a *qīrāṭ* a day. (Nawawī in *Minhāj*)

65

The sixty-fifth from the branches of faith is replying to the one who sneezes

And due to the hadith of Abū Burdah in *Ṣaḥīḥ Muslim* that Abū Mūsā al-Ashʿarī ﷺ heard the Prophet ﷺ say,

إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللّٰهَ فَشَمِّتُوْهُ، وَإِذَا لَمْ يَحْمَدِ اللّٰهَ فَلاَ تُشَمِّتُوْهُ.

‘When any one of you sneezes and praises Allah, then say, ‘May Allah have mercy upon you,’ and if he does not praise Allah, then do not pray for mercy on him.’[1]

1 Its chain is authentic. Muslim (2992) and Aḥmad (19696).

The Prophet ﷺ was very clear when he ordered us to say, ‘May Allah have mercy upon you’ when the person who sneezes praises Allah, and he was also very clear in prohibiting saying, ‘May Allah have mercy upon you’ when the person who sneezes does not praise Allah. Therefore, it will be disliked to do so when one does not praise Allah. Even if the one who sneezes praises Allah but nobody heard him, he should still not say, ‘May Allah have mercy upon you.’ (Nawawī in *Minhāj*)

66

The sixty-sixth from the branches of faith is keeping a distance from the disbelievers [who take you as their enemy] and those who cause corruption and being stern with them

Based on the speech of Allah ﷻ:

﴿لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكَافِرِيْنَ أَوْلِيَاءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ وَمَنْ يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوْا مِنْهُمْ تُقَاةً﴾

The believers should not make the disbelievers their allies rather than other believers—anyone who does such a thing will isolate himself completely from Allah—except when you need to protect yourselves from them. [3:28][1]

Also His speech:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِيْنَ وَاغْلُظْ عَلَيْهِمْ﴾

Prophet, strive against the disbelievers and the hypocrites, and be tough with them. [9:73]

And His speech:

﴿قَاتِلُوْا الَّذِيْنَ يَلُوْنَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً﴾

Fight the disbelievers near you and let them find you standing firm. [9:123]

And His speech:

﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا لَا تَتَّخِذُوْا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُوْنَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُوْنَ الرَّسُوْلَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوْا بِاللهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِى سَبِيْلِى وَابْتِغَاءَ مَرْضَاتِى تُسِرُّوْنَ إِلَيْهِمْ بِالْمَوَدَّةِ﴾

You who believe, do not take My enemies and yours as allies, showing them friendship when they have rejected the truth you have recieved, and have driven you and the Messenger out simply because you believe in Allah, your Lord—not if you truly emigrated in order to strive for My cause and seek My good pleasure. You secretly show them friendship. . . [60:1][2]

And His speech:

﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا لَا تَتَّخِذُوْا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوْا الْكُفْرَ عَلَى الْإِيْمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُوْلَـئِكَ هُمُ الظَّالِمُوْنَ﴾

Believers, do not take your fathers and brothers as allies if they prefer disbelief to faith: those of you who do so are doing wrong; [9:23] till the end of the subsequent verse.

And other verses besides these.

Additionally due to the hadith of Abū Hurayrah ﷺ in *Ṣaḥīḥ Muslim* that the Prophet ﷺ said,

إِذَا لَقِيْتُمُ الْمُشْرِكِيْنَ فِي الطَّرِيْقِ فَلاَ تَبْدَؤُهُمْ
بِالسَّلاَمِ وَاضْطَرُّوْهُمْ إِلَى أَضْيَقِهَا.

'When you meet the polytheists on the paths do not initiate the greeting of *salām*; rather compel them to its sides.'[3]

Also the hadith of Abū Saʿīd ﷺ in *Sunan Abī Dāwūd*:

لاَ تُصَاحِبْ إِلاَّ مُؤْمِنًا، وَلاَ يَأْكُلْ طَعَامَكَ إِلاَّ تَقِيٌّ.

'Do not accompany except a believer, and do not serve your food except to one with piety.'[4]

Also, due to the Prophet ﷺ boycotting the three who were made to stay behind for fifty days until their repentance was accepted by Allah; they were Kaʿb ibn Mālik, Murārah ibnu 'r-Rabīʿ, and Hilāl ibn Umayyah ﷺ.[5]

1 This verse and the subsequent verses address relationships with unbelievers but this does not simply mean friendship and relationships of any sort. Misunderstanding the context or interpretation of the words leads to a misconstrued view of Islam and because of that many non-Muslims may think that love and understanding, politeness and courtesy have no place in Islam —a statement far from the truth.

The truth can be found in the lives of the Prophet ﷺ, his companions and god-fearing Muslims. In addition to this, there are many verses that encourage kindness and courtesy in general terms without restricting their application to a specific group. Allah ﷻ goes even further in some verses, where He commends certain good qualities while attributing them to non-Muslims [3:75]. There seems to be an apparent discrepancy between these verses and the one under discussion but this misconception can be removed through contextualising the verses.

There are, in fact, varying levels of social relationships and friendships which we will list here in ascending order of commitment. The first, which involves the least amount of commitment, is relationships borne out of deals and transactions, otherwise known as *muʿāmalāt*. The second, *mudārāt*, is common courtesy and politeness. The third level is *muwāsāt*, which is relationships based on kindness, mercy, sympathy and concern and finally, the highest level of commitment is through *muwālāt*. This involves a deep unconditional love with strong emotional bonds. (Thānawī in *Bayān* 2:10)

From the four levels of relationships, the first three are permissible, rather they are encouraged, based on the many examples we find in the life of the Prophet ﷺ and his Companions. Allah ﷻ addresses the third level of social relationships when He says in verse 8 of *Sūrat al-Mumtaḥinah*: "*Allah does not forbid you from being good to those who have not fought you in the religion or driven you from your homes, or from being just towards them. Allah loves those who are just.*"

Qurṭubī quotes the cause of revelation of this verse, which is also related by Bukharī and Muslim. They relate that Asmā' رضي الله عنها, the daughter of Abū Bakr رضي الله عنه said, 'During the time of the Prophet ﷺ, my mother visited me while she was an idolater, so I asked the Prophet ﷺ, "Should I still give to my mother, though she is averse [to Islam]?" He ﷺ replied, "Yes. Give to your mother."' (Bukhārī 2620 and Muslim 1003) The Prophet ﷺ gave permission to Asmā' to spend on her mother as is clear from the hadith. Bukhārī (2619) quotes another hadith, wherein the Prophet ﷺ gifted ʿUmar رضي الله عنه with some garments which he then sent as a gift to his brother in Makkah who had not yet embraced Islam.

The verse of *Sūrat al-Mumtaḥinah* contains explicit permission for *muwāsāt* (kindness) so any commitment or relationship less than that, i.e. *mudārāt* (common courtesy) and *muʿāmalāt* (transactions) is also permissible by default. Zuḥaylī (3:200) says, 'As for showing common courtesy in the world while still being concerned about their state [of disbelief], it is not prohibited.

From reading the verse in *Sūrat al-Mumtaḥinah*, one may ask, 'Who then are we forbidden from being good to?' Allah ﷻ gives the answer in verse 9: "*Allah merely forbids you from taking as friends those who have fought you in the religion and driven you from your homes and who supported your expulsion. Any who take them as friends are wrongdoers.*"

The fourth is the type of relationship which is referred to in verse 28 of *Sūrat Āl ʿImrān* and also explicitly mentioned in verse 118 of *Sūrat Āl ʿImrān*: "*You who believe! Do not take any outside yourselves as intimates. They will do anything to harm you. They love what causes you distress. Hatred has appeared out of their mouths, but what their breasts hide is far worse.*"

This is the absolute love which could potentially compromise one's faith if the opinions of the

one who is loved is at odds with Islam. In contextualising verse 28 in *Sūrat Āl ʿImrān* with the time and place of its revelation, we notice that this law of not befriending non-Muslims with extreme love was not only permissible but absolutely necessary for the Islamic community in Madinah to grow and flourish. The Prophet ﷺ and the Muslims had moved to Madinah and established a community there where they were free to practise their religion without persecution. He aligned himself with the Jews of Madinah and established peace treaties with them until some of them began plotting against him by colluding with the polytheists of Makkah. Not only were the Muslims under threat from the polytheist Arabs who fought them and drove them from their homes, they also had to protect themselves from the meddling of a group of Jews of Madinah. Some of the Jews secretly plotted against the Muslims whereas others operated as spies and moles, leaking information and sowing seeds of dissent among the Muslims which compromised the stability of Madinah. The latter group became known as the Hypocrites.

The cause of revelation of this verse confirms the prohibition of befriending was aimed at these specific groups. Ṭabarī (6:314) records an incident where a group of Jews befriended some Muslims to try and tempt them away from Islam. A number of Muslims expressed their concern and advised them not to take them as friends but they did not take heed so Allah ﷻ revealed verse 28 of *Sūrat Āl ʿImran*.

Baghawī (1:427) has mentioned this incident alongside another cause of revelation: Ibn ʿAbbās said that the verse was revealed regarding the hypocrites; Abdullāh ibn Ubayy and his friends would report to polytheist Arabs and Jews, hoping to gain the upper hand against the Prophet ﷺ, and so Allah revealed this verse forbidding the Muslims from befriending Abdullāh ibn Ubayy and his entourage. It is interesting to note that Abdullāh ibn Ubayy and his friends were technically Muslims, i.e. they openly professed and entered Islam and were counted among the Muslims but the Qur'anic discourse tells us of their true intent. In effect, the verse commanded the Prophet ﷺ and his companions not to befriend these so-called Muslims who were actually breeding hatred in their hearts for the true Muslims.

After stating the reasons why these verses were revealed, there is an objection that a cause of revelation of a verse does not necessarily restrict its application to that incident alone and so the verse should refer to Muslims befriending any non-Muslim. This is true but not considering the cause of revelation at all is an injustice since it contributes to explaining what the intended meaning of the verse is. More importantly, the causes of revelation are not the only arguments used here and they are certainly not the primary ones. To understand a verse and contextualise it, the rest of the Qur'an must be consulted and referring to other verses on the same theme will dispel any misunderstandings. A single verse cannot be plucked from a chapter and used to explain a concept in Islam. Nor can a single verse be presented as the spirit of Islam without due

consideration to other similar verses in the Qur'an.

In light of other similar verses, we realise that they contribute to completing the bigger picture of the meaning of this verse.

Verse 118 in *Sūrat Āl ʿImrān* says: *O believers, do not take anyone other than yourselves as a confidante.* Allah ﷻ mentions the word confidante to specify the kind of relationship which is forbidden. A confidante is someone you trust with your secrets and your most private matters. For the Prophet ﷺ and his Companions, it was of the utmost importance that they did not take such people, who were not sympathetic to their cause, as confidantes.

Verse 1 in *Sūrat al-Mumtaḥinah* says: *O believers, do not take My enemy and your enemy as friends, showering them with love.* The verb Allah ﷻ used for loving someone here is noteworthy. A simple verb such as *tuḥibbūnahum* (loving them) was not used in favour of a more apt and precise expression of *tulqūna ilayhim bi'l-maḥabbah* which literally means, 'throwing love at them' or 'showering them with love.' This expression clarifies that the love which is intended in the verse is the mindless unbridled love which you give away without considering the consequences. This verse also specifies the object of one's love. Allah ﷻ explains the general statement 'unbelievers' in *Sūrat Āl ʿImrān* with the elaboration of 'My enemy and your enemy' in *Sūrat al-Mumtaḥinah*. The cause of revelation of this verse, when Ḥāṭib ibn Abī Baltaʿah ؓ sent a letter to the Makkans, confirms this. (Bukhārī 3007 and Muslim 2494)

It is quite obvious from the lives of the Prophet ﷺ and the Companions that not all unbelievers were enemies to the believers since they observed pacts and treaties with non-Muslims and enjoyed beneficial relationships with them. (Qurṭubī 18:59) Even the Qur'an instructs the Muslims with laws about peace treaties with non-Muslims, describing the Muslims who honour such treaties as godfearing [9:4]. *Sūrat al-Mujādalah*, verse 22 has a similar specification: *You will not find people who believe in Allah and the Last Day having love for anyone who opposes Allah and His Messenger.*

From the incident of the story of Ḥāṭib, it is clear that the main point of these verses is not to make a categorical statement about the unbelievers but to encourage the believers to work together and not against each other. History confirms that Muslims do not have an exemplary record in terms of unity and cohesion and so verses such as these serve an important purpose. This verse says: *min dūni 'l-mu'minīn* (The believers should not make the disbelievers their allies rather than other believers) to urge the believers not to plot against each other with the help of enemies. Verse 118 of *Āl ʿImrān* says: *min dūnikum* (Do not take any outside yourselves as intimates) to encourage the believers to work together and not with people who seek to harm you.

Many scholars have also explained these verses by expounding on the various meanings of the

word *walī/awliyā'* which is loosely translated as friends. Its verbal noun (*wilāyah*) can also mean to aid and assist, to be appointed as a leader. A *walī* can be a patron and a guardian and someone who has earned a right. *Awlā*—in the superlative form—means 'most rightful.' It also means to be an ally, a master or even a freed slave. (Iṣfahānī, p.885 and Ibn Manẓūr 15:406–408) These meanings and others show the richness of the word *walī/awliyā'* and translating them without due consideration of the context is extremely unreasonable.

In conclusion, we have analysed the verse under discussion and drawn attention to the different kinds of friendship, concluding that the term *muwālāt* does not refer to general friendship. It is however a specific type which involves a deep commitment which could potentially compromise one's faith. To prove this verse does not indiscriminately deem all kinds of friendship with non-Muslims as unlawful, we presented other verses on the topic of social relations that not only allows but encourages indiscriminate justice and common courtesy. Those verses explicitly mention who the subject of the verse in *Sūrat Āl ʿImrān* is. In light of the causes of revelation, we realise that the verse was revealed regarding a specific group of unbelievers in Madinah who actively campaigned to bring ruin to the Muslim community. This, however, does not necessarily restrict its application to the past. Rather, any non-Muslim who today fits the same description as those referred to in the verses and the hadith, i.e. they befriend Muslims to try and tempt them away from Islam and they seek to create dissent among them, will also be subject to the law in the verse in that Muslims are not permitted to befriend them. These verses also specifically mention 'other than yourselves' and 'other than the believers' to stress the importance of unity among Muslims and warn against treacherous backstabbing which has plagued Muslims for centuries. In light of these explanations, it is clear that these verses do not encourage nor condone discriminatory attitudes towards the general non-Muslim populace, rather they demand a full cessation of links with those whose evil intent towards Muslims is obvious and exercising caution with those whose true intent is not known and to limit the level of relationship with them. These verses encourage common courtesy and implementation of justice with non-Muslims in general and also unity and cohesion among Muslims. (EDT)

2 The cause of revelation for this verse surrounds the episode of Ḥāṭib ibn Abī Balta'ah , when he sent a letter to the Makkans warning them of the Prophet's plans to march on Makkah. Ḥāṭib had made the migration while he still had property and children in Makkah but he himself was not from the Quraysh and so he and his family had no protector in Makkah. He sent the letter to try and secure protection for his family but the plan was uncovered and the letter found. When his letter was intercepted and he was interrogated, Ḥāṭib explained his predicament and the Prophet confirmed his truthfulness. The Prophet said about him, 'He attended Badr. For all you know, maybe Allah glanced at the people of Badr and said, "Do as

you please! I have forgiven you.'" Bukhārī (3007) and Muslim (2494) [EDT]

3 Its chain is authentic. Muslim (2167), Tirmidhī (2700), Abū Dāwūd (5205) and Aḥmad (10797).

It is important to remember that after receieving prophethood, the Prophet ﷺ was constantly under threat from the polytheist Arabs and also from the hypocrites later on in Madinah. The Muslims were always seen as inferior in Makkah and there was a risk of the same happening in Madinah. Not initiating the greeting of *salām* with the polytheists and not letting them have the priority on the road was an instruction given to shape the mentality of the oppressed and down-trodden Muslims in order to inform them that they need not fear any longer. Another objective of this statement was to demonstrate to the polytheists the restrictedness of the disbelieving ideology and to show the superiority of submission to Allah ﷻ alone. This hadith is regarding the saying of '*as-salāmu ʿalaykum*' to the polytheists and it does not forbid Muslims from greeting non-Muslims with other forms of greeting. Moreover, it is regarding initiating the specific greeting and it does not forbid replying with the greeting of '*wa ʿalayk*'. Still, there is much debate and difference of opinion among the scholars regarding initiating the greeting of '*as-salām ʿalaykum*' since there are narrations indicating that the Prophet ﷺ did so and there is also the verse of the Qur'an [9:47] where Ibrāhīm ﷺ—who is referred to as a good example for us—greeted his polytheist father with '*salāmun ʿalayk*'. Qurṭubī (11:112) records instances where the Prophet ﷺ, his Companions and righteous scholars did so but also instances where they refrained from it. Scholars have explained one of the instances as being the general rule and the other a specific case and Allah knows best.

It is possible that the words regarding compelling the polytheists to the sides of the path were said at a particular time after the Jews attempted to assassinate the Prophet ﷺ. Zuḥaylī in *Munīr* (16:11). There is also a possibility that it was said in a specific context aimed at polytheists as is clear in the hadith but there was no prominent organised group of polytheists present in Madinah. The main factions in Madinah were the Muslim immigrants, the local Muslim community of the Anṣār and the Jewish tribes. It is possible that the intended meaning is that when the Muslims return to Makkah for the pilgrimage, they should not move aside for the polytheists to send a strong message to the unbelievers of Makkah that they can no longer persecute the Muslims, and Allah knows best.

Munawī says regarding compelling them to the sides that it means, do not let them have the path, moving aside out of honour and reverence for them. This does not mean we push them off into a ditch or onto a wall since that is harming without a lawful reason and we have been forbidden from harming them. Nawawī in *Minhāj* (14:147) and Munāwī (6:386). Qāḍī ʿIyāḍ said that your being good to them should not lead you to moving aside for them and giving them

preference. Rather, a Muslim should walk on his path without moving aside while the polytheists are forced to move aside. *Ikmāl* (7:53). The objective of this hadith is to combat the inferiority complex of the Muslims which is still imbedded in many Muslims today.

4 Its chain is authentic. Abū Dāwūd (4832) and Tirmidhī (2395).

In the prohibition of accompanying anyone but a believer, the intended could be the Muslim whose faith is not complete or it could refer to the unbelievers and the hypocrites since befriending them will be harmful to one's faith. ʿAlī al-Qārī in *Mirqāt* (8:3141). The relationship addressed in this hadith is subject to the same explanations given above for the preceeding verses —that it refers to the deep love and commitment for someone who wishes harm for the believers. The actual objective of the hadith is to identify the most beneficial person for a Muslim to take as a companion. We should strive to accompany only those who will benefit us the most in our faith and make us grow. Again, this does not negate social relationships or common courtesy since you are not a companion of every person you meet and interact with. On the contrary, we must be cordial and friendly with everyone so that they can benefit from the light of faith which we carry.

Regarding the second portion of the hadith, Khaṭṭābī said that this refers to inviting those who are not god-fearing and it does not prohibit feeding those who are not pious and who are needy since Allah ﷻ in the Qur'an clearly praises those who feed the poor, orphans and prisoners—who were obviously not Muslims [76:8]. ʿAlī al-Qārī in *Mirqāt* (8:3141)

This hadith stresses the importance of chosing good company. Baghawī records another hadith, wherein the Prophet ﷺ said, 'A person is upon the religion of his friend so each of you should be mindful of whom you befriend.' *Tafsīr Baghawī* (3:444)

5 Bukhārī (4418), Muslim (53) and Aḥmad (15789).

67

The sixty-seventh from the branches of faith is respecting the neighbours

Based on the speech of Allah ﷻ:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِيْنِ وَالْجَارِ ذِى الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ﴾

Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to companions. . . [4:36]

Dhi 'l-qurbā is said to be the adjacent neighbour, *al-jār al-junub* is the distant ones who are not adjacent and *aṣ-ṣāḥib b'il-janb* is the travelling companion.

It has had been narrated from Ibn ʿAbbās, Mujāhid, Qatādah, Kalbī, Muqātil ibn-Ḥayyān and Muqātil ibn Sulaymān ﷺ that *al-jār dhi 'l-qurbā* is that person with whom you have a relationship, *al-jār al-junub* is that person who is a stranger to you and *aṣ-ṣāḥib bi'l-janb* is the travelling companion. Muqātil ibn Sulaymān added in regard to *aṣ-ṣāḥib bi'l-janb*, that he is the companion during travels and when not travelling.

It has been narrated from ʿAlī, ʿAbdullāh ibn Masʿūd, Ibrāhīm [an-Nakhaʿī] and others ﷺ that *aṣ-ṣāḥib bi'l-janb* is one's wife. Saʿīd ibn Jubayr has also narrated this and in another narration from him it is the

pious companion.

Also due to the hadith of ʿĀʾishah ﵂ in the two authentic collections that the Prophet ﷺ said:

مَا زَالَ جِبْرِيْلُ يُوصِيْنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ.

‘Jibrīl ﵇ continuously advised me regarding the neighbour until I thought he would soon be included in those that inherit.’[1]

Bayhaqī has informed us from Abū ʿAbdillāh, the hadith master, about observing the right of the companion, that he related from Abu ’l-ʿAbbās al-Aṣam, who related from Shuʿbah and he from ʿUthmān at-Tanūkhī, that Muḥammad ibn Shimāl related from ʿAbd ar-Razzāq, who related from Maʿmar, and he from Zuhrī that ʿAbdullāh ibn ʿAbbās ﵄ said, ‘Three types of people will be recompensed on my behalf only by the Lord of the worlds; a man who makes room in the gathering, a man who moves through the circles and gatherings until he sits with me, and a man who remembers his needs in the night and sees me as qualified [to help him]. Such will be recompensed on my behalf by none other than the Lord of the worlds.’

1 Its chain is authentic. Bukhārī (6014), Muslim (2625), Tirmidhī (1942), Abū Dāwūd (5152), Ibn Mājah (3673) and Aḥmad (24260).

What is meant by this hadith is that the rights of neighbours were emphasised so much that the Prophet ﷺ thought that he would soon be made a relative who inherits or that Allah would order that a neighbour inherit from his neighbour. This emphasises the necessity of maintaining the rights of the neighbour. Neighbours include the Muslim, non-

Muslim, the god-fearing, the sinful, the truthful, the enemy, the foreigner, the native, those who are beneficial, those who are harmful, the relative, the stranger, and those who are closest to home and those who are distant. (ʿAynī in *ʿUmdat al-Qārī*)

68

The sixty-eighth from the branches of faith is honouring the guests

Based on the hadith of Abū Shurayḥ al-ʿAdawī ﷺ in the two authentic collections:

سَمِعَتْ أُذُنَايَ وَأَبْصَرَتْ عَيْنَايَ حِيْنَ تَكَلَّمَ رَسُوْلُ اللّٰهِ ﷺ، فَقَالَ: مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ، قَالُوْا: وَمَا جَائِزَتُهُ؟ قَالَ: يَوْمهُ وَلَيْلَتهُ، وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ، وَقَالَ: مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَزَادَ فِي رِوَايَة فِي أَوَّله: مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ.

‘I heard with my own two ears and saw with my own two eyes when Allah’s Messenger ﷺ spoke and said, “He who believes in Allah and the Hereafter should honour his guest with utmost kindness and courtesy.” They asked, “O Messenger of Allah ﷺ, what is the utmost kindness and courtesy due to him?” He ﷺ replied: “It is for a day and a night. Hospitality extends for three days, and what is beyond that is a charity upon him.” And he ﷺ said, ‘And he who believes in Allah and the Hereafter should say something good

or keep quiet.'[2]

In another narration, he ﷺ added in the beginning, 'Whoever believes in Allah and the Last Day should honour his neighbour.'[1]

1 Its chain is authentic. Bukhārī (6019) and Muslim (48).

The command to honour one's guest differs in accordance to their rank. Sometimes it will be necessary upon every person or sometimes it will be sufficient upon one person to fulfil. The least possible way of honouring them is to show them noble character. There is no doubt that being hospitable is from the ways of the Messengers ﷺ. (ʿAynī in *ʿUmdat al-Qārī*)

2 Bukhārī (6019) and Muslim (47).

69

The sixty-ninth from the branches of faith is concealing the perpetrators. Meaning, [the perpetrators] of sins

Based on the speech of Allah ﷻ:

﴿إِنَّ الَّذِيْنَ يُحِبُّوْنَ أَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِيْنَ آمَنُوْا لَهُمْ عَذَابٌ أَلِيْمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾

A painful punishment waits in this world and the next for those who like indecency to spread among the believers. [24:19]

Also due to the hadith of Sālim bin ʿAbdillāh ibn ʿUmar ﷺ in the two authentic collections from his father:

الْمُسْلِمُ أَخُوْ الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيْهِ كَانَ اللّٰهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللّٰهُ عَنْهُ [بِهَا] كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ.

‘A Muslim is the brother of a fellow Muslim. He should not oppress him nor surrender him. He who meets the need of his brother, Allah will meet his needs. And he who relieves a Muslim from hardship,

Allah will relieve him from the hardships of the Day of Resurrection. And he who conceals the fault of a Muslim, Allah will conceal his faults on the Day of Resurrection.'[1]

1 Its chain is authentic. Bukhārī (2442), Muslim (2580), Tirmidhī (1426), Abū Dāwūd (4893).

This is the brotherhood of Islam. Every free person, slave, mature person and distinguished person is included in this. The hadith commands not to commit oppression upon one's brother because a Muslim oppressing another Muslim is prohibited. By surrendering him one should not leave him with one who will harm him nor leave him in what will harm, rather he should be helped and this harm should be removed from him. (Ibn Ḥajar in *Fatḥ al-Bārī*)

70

The seventieth from the branches of faith is patience upon calamities and what removes pleasures and desires from oneself

Based on His ﷻ speech:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

Seek help with steadfastness and prayer—though this is hard indeed for anyone but the humble. [2:45]

It is narrated from Mujāhid and others that patience here means fasting. Also His speech:

﴿وَبَشِّرِ الصَّابِرِينَ ۝ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۝ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾

Give good news to those who are steadfast, those who say, when afflicted with a calamity, 'We belong to Allah, and to Him we shall return.' These will be given blessings and mercy from their Lord, and it is they who are rightly guided. [2:155–157]

Additionally His speech:

﴿إِنَّمَا يُوَفَّى الصَّابِرُوْنَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

Those who persevere patiently will be given a full and unstinting reward. [39:10]

And other verses besides these.

Furthermore, due to the hadith of Abū Saʿīd al-Khudrī ﷺ in the two authentic collections:

جَاءَ أُنَاسٌ مِنَ الأَنْصَارِ فَسَأَلُوْا رَسُوْلَ اللّٰهِ ﷺ فَأَعْطَاهُمْ، قَالَ: فَجَعَلَ لَا يَسْأَلُهُ أَحَدٌ مِنْهُمْ إِلاَّ أَعْطَاهُ حَتَّى نَفِدَ مَا عِنْدَهُ، ثُمَّ قَالَ لَهُمْ حِيْنَ أَنْفَقَ كُلَّ شَيْءٍ عِنْدَهُ: مَا يَكُوْنُ عِنْدَنَا مِنْ خَيْرٍ فَلَنْ نَدَّخِرَهُ عَنْكُمْ، فَإِنَّهُ مَنْ يَسْتَعْفِفْ يُعِفَّهُ اللّٰهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللّٰهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللّٰهُ، وَلَنْ تُعْطَوْا عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ.

‘Some people from the Anṣār came and asked from the Messenger of Allah ﷺ so he gave them. None of them asked him except that he would give them until he ran out of what he had. He then said to them when he had given them everything he had, “Whatever good I have, I will not withhold it from you. He who refrains from begging, Allah will safeguard him against want and he who seeks sufficiency, Allah will keep him in a state of sufficiency, and he who shows patience, Allah will grant him power to endure. Also none is blessed with an endowment better and greater than patience.”’[1]

Also the hadith of ʿAbdullāh ibn Masʿūd ﷺ therein:

دَخَلْتُ عَلَى رَسُوْلِ اللّٰهِ ﷺ وَهُوَ يُوعَكُ وَعْكًا شَدِيْدًا، فَقُلْتُ: إِنَّكَ لَتُوْعَكُ وَعَكَ الرَجُلَيْنِ، فَقَالَ: أَجَلْ أُوْعَكُ كَمَا يُوْعَكُ رَجُلاَنِ مِنْكُمْ، قَالَ: فَقُلْتُ: ذَلِكَ بِأَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: اَجَلْ، وَمَا مِنْ مُسْلِمٍ يُصِيْبُهُ أَذًى مِنْ مَرَض فَمَا سِوَاهُ إِلاَّ حَطَّ اللّٰهُ بِهِ مِنْ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا.

'I visited Allah's Messenger ﷺ as he was running a high temperature. I said to him, "You have a more severe fever than any two of us." He replied, "Yes, it is so. I have a more severe fever than any two of you." I said: "Is it because there is a double reward in store for you?" He said, "Yes, it is so. When a Muslim is afflicted with hardship such as an illness, Allah drops his minor sins because of it just as the tree drops its leaves."'[2]

1 Its chain is authentic. Bukhārī (1469), Muslim (1053), Abū Dāwūd (1644), Tirmidhī (2024) and Nasāʾī (2588).

Therein is permissibility in begging from people when one is in need but it is preferred that he desists and has patience until his sustenance comes to him from other means. Therein is also an indication to the nobility, generosity, kindness of the Prophet ﷺ and how he always preferred others over himself. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (5660), Muslim (2571) and Aḥmad (3618).

The outcome is that when a person's illness intensifies, his reward will be doubled. Then if it increases even more so, then his reward will continue to be doubled until all his sins are removed; or it could mean that the severity of illness causes his rank to be elevated and his sins to be removed until nothing remains upon him. (Ibn Ḥajar in *Fatḥ al-Bārī*)

71

The seventy-first from the branches of faith is asceticism and having short hopes

Based on His ﷻ speech:

﴿فَهَلْ يَنْظُرُوْنَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا﴾

What are the disbelievers waiting for, other than the Hour which will come upon them unawares? Its signs are already here. [47:18]

Also due to the hadith of Anas ibn Mālik and Sahl ibn Saʿd ﷺ in the two authentic collections:

بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ، وَأَشَارَ بِأُصْبُعَيْهِ السَّبَّابَةَ وَالْوُسْطَى.

'The Last Hour and I have been sent like these two;' and he gestured, joining his forefinger and middle finger.[1]

Additionally the hadith of Ibn ʿAbbās ﷺ in *Ṣaḥīḥ al-Bukhārī*:

نِعْمَتَانِ مَغْبُوْنٌ فِيْهِمَا كَثِيْرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ.

Two blessings which many people squander are good health and free time.[2]

Bayhaqī informed us that Abū ʿIṣmah Muḥammad ibn Aḥmad as-Sijistānī of Baṣrah recited the following to me, which has a similar meaning:

أَنْبَأَنَـــا خَيْـــرُ بَنِـــي آدَم وَمَـــا عَلـــى أَحْمَـــدَ إِلاَّ الْبَـــلَاغْ

النَّـــاسُ مَغْبُوْنُـــوْنَ فِـــي نِعْمَتَـــيْ صِحَّـــةِ أَبْدَانِهِـــمْ وَالْفَـــرَاغْ

The best of the children of Ādam has informed us,
and Aḥmad had only to convey.
The people squander two blessings:
the health of their bodies and free time.

Also to the hadith of Abū Saʿīd ﷺ in *Ṣaḥīḥ Muslim*:

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللّٰهَ مُسْتَخْلِفُكُمْ فِيْهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُوْنَ، فَاتَّقُوْا الدُّنْيَا وَاتَّقُوْا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بني إِسْرَائِيْلَ كَانَتْ فِي النِّسَاءِ.

'Indeed the world is sweet and green and verily Allah has made you His representatives therein in order to see how you act. So beware of the world and beware of women; for the first trial of the Banū Isrā'īl was through women.'[3]

1 Its chain is authentic. Bukhārī (5301) and Muslim (2951).

There is nothing between the Prophet ﷺ and between the Last Hour, and so the Final Hour is close and quickly approaching. If it is said, 'Knowledge of the Hour belongs to Allah,' [31:34] and none other than Him know of it, then how did the Prophet ﷺ know that it is close? The answer is that only the fact that it is close is known but its essence is unknown. (ʿAynī in *ʿUmdat al-Qārī*)

2 Its chain is authentic. Bukhārī (6412), Tirmidhī (2304) and Ibn Mājah (4170).

The blessings which are mentioned are a good state that a person is upon. When these two matters are not used in what is necessary then their recipient has squandered them and sold them with no regard and he will have an unfavourable fate. (ʿAynī in *ʿUmdat al-Qārī*)

3 Its chain is authentic. Muslim (2742), Tirmidhī (2191), Ibn Mājah (4000) and Aḥmad

(11169).

'Beware of the world,' meaning, avoid the trials therein and that of women. 'The world is sweet and green' can mean two things; the first being beautiful to the soul. Its greenness and sweetness is like that of a fruit for indeed the soul desires them abundantly, as one does the world. The second is that it will quickly expire like something green with these two characteristics. By He 'has made you representatives therein,' it is meant that He has made you successors of the generations before you so He can observe how you behave, either in obedience to Him or in disobedience to Him and in accordance to your desires. (Nawawī in *Minhāj*)

72

The seventy-second from the branches of faith is chivalry and abandoning flirting

Based on the speech of Allah ﷻ:

﴿قُوْا أَنْفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾

Guard yourselves and your families against a Fire fuelled by people and stones. [66:6]

Also His speech:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ﴾

And tell believing women that they should lower their glances and guard their private parts. [24:31]

Additionally due to the hadith of Abū Hurayrah ﷺ in *Ṣaḥīḥ al-Bukhārī*:

إِنَّ اللّٰهَ عَزَّ وَجَلَّ يَغَارُ، وَإِنَّ الْمُؤْمِنَ يَغَارُ، وَغَيْرَةُ اللّٰهِ
أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللّٰهُ عَزَّ وَجَلَّ عَلَيْهِ.

'Allah ﷻ is self-respecting and a believer is also self-respecting and the concern of Allah ﷻ is when a believer does what He has forbidden him to do.'[1]

Furthermore, the hadith of Umm Salamah ﵂ in the two authentic collections:

أَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُخَنَّثٌ، فَقَالَ لِعَبْدِ اللّٰهِ بْنِ أَبِي أُمَيَّةَ، أَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللّٰهِ، إِنْ فَتَحَ اللّٰهُ لَكُمْ الطَّائِفُ غَدًا، فَإِنِّي أَدُلُّكَ عَلَى ابِنْةِ غَيْلاَنَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ : لاَ يَدْخُلْ هَؤُلاَءِ عَلَيْكُمْ.

The Messenger of Allah ﷺ was near her and in the house was a man with profound effeminate behaviour who said to ʿAbdullāh ibn Abī Umayyah, the brother of Umm Salamah, ‘O Abdullāh, if Allah grants you victory in Ṭā’if tomorrow, I will show you the daughter of Ghaylān for she has four folds on the front side of her stomach and eight folds on the back.’ Allah’s Messenger ﷺ heard this and he said: ‘Do not let these [people] enter upon you.’[2]

It has been narrated from Abū Saʿīd al-Khudrī ﵁ that the Prophet ﷺ said,

الْغَيْرَةُ مِنَ الْاِيْمَانِ، وَإِنَّ الْمذَاءَ مِنَ النِّفَاقِ.

‘Chivalry is from faith and flirtation is from hypocrisy.’[3]

Ḥalīmī said, ‘It is when men and women intermingle freely and then they are left to flirt with one another, derived from the word *madhyun*.’ Another meaning is said to be when men are left to be free with women, derived from the phrase, ‘I set the horse free,’ when you send it to graze.

1 Its chain is authentic. Bukhārī (5223), Muslim (2761), Tirmidhī (1168) and Aḥmad (10735).

2 Its chain is authentic. Bukhārī (5235) and Muslim (2181).

3 Bayhaqī in *As-Sunan al-Kubrā* (21023).

73

The seventy-third from the branches of faith is aversion from futile talk

Based on His ﷻ speech:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ ۝ الَّذِيْنَ هُمْ فِي صَلَاتِهِمْ
خَاشِعُوْنَ ۝ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ﴾

[How] prosperous are the believers! Those who pray humbly, who shun idle talk. [23:1–3]

Also His speech:

﴿وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ وَإِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا﴾

Those who do not give false testimony, and who, when they see some frivolity, pass by with dignity. [25:72]

Additionally His speech:

﴿وَإِذَا سَمِعُوْا اللَّغْوَ أَعْرَضُوْا عَنْهُ﴾

And turn away whenever they hear frivolous talk. [28:55]

Laghw is that false talk which does not concern one, is not linked to any good purpose, there is no benefit in it for the speaker and many a time it

becomes an evil consequence for him.

Furthermore it is narrated in the hadith of Abī Salamah from ʿAlī ﷺ that the Prophet ﷺ said:

مِنْ حُسْنِ إِسْلاَمِ الْمَرْءِ تَرْكُهُ مَا لاَ يَعْنِيْهِ

'The excellence of one's [practice of] Islam is to leave what does not concern him.'[1]

Bayhaqī informed us that Abū ʿAbdillāh, the hadith master related from Ḥasan ibn Muḥammad ibn Isḥāq, that he heard Abū ʿUthmān al-Ḥannāṭ saying, that he heard Dhu 'n-Nūn saying, 'Whoever loves Allah has truly lived, and whoever inclines to other then Him, then he has missed the mark. A foolish individual comes and goes paying attention to nothing, whereas the intelligent one inspects his own thoughts thoroughly.'

1 Its chain is authentic. Tirmidhī (2317), Ibn Mājah (3976).

From among the best qualities of a person's Islam and perfection of his belief is to leave that which does not concern him, and in which there is no benefit for him and is not directed towards him. (Sindī in *Kifāyat al-Ḥājah*)

74

The seventy-fourth from the branches of faith is to be generous and giving

Based on His ﷻ speech:

﴿وَسَارِعُوْا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّاءِ وَالضَّرَّاءِ﴾

Hurry towards your Lord's forgiveness and a Garden as wide as the heavens and Earth prepared for the righteous, who give, both in prosperity and adversity. [3:133–134]

And verses besides these.

Also His speech regarding those who are the opposite:

﴿الَّذِيْنَ يَبْخَلُوْنَ وَيَأْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُوْنَ مَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِيْنَ عَذَابًا مُهِيْنًا﴾

Those who are miserly and order other people to be the same, hiding the bounty Allah has given them. We have prepared a humiliating torment for such ungrateful people. [4:37]

And His speech:

﴿وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ﴾

Whoever is grudging is so only towards himself. [47:38]

And His speech:

﴿وَمَنْ يُوْقَ شُحَّ نَفْسِهِ فَأُوْلَـٰٓئِكَ هُمُ الْمُفْلِحُوْنَ﴾

Those who are saved from their own souls' greed are truly successful. [59:9]

And verses besides these.

Additionally due to the hadith of Abū Hurayrah ﷺ in the two authentic collections:

مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيْهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ فَيَقُوْلُ أَحَدُهُمَا: اللّٰهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُوْلُ الآخَرُ: اللّٰهُمَّ أَعْطِ مُمْسِكًا تَلَفًا.

'There is never a day where the servants get up in the morning, except two angels descend. One of them says, "O Allah, give more to the one who spends," and the other says, "O Allah, bring destruction to one who withholds."'[1]

1 Its chain is authentic. Bukhārī (1442), Muslim (1010) and Aḥmad (21721).

This corresponds to His ﷻ speech: 'He will replace whatever you give in alms,' [34:39] and His Speech, 'O son of Ādam! Spend, and I shall spend on you' [Bukhārī, 5352 and Muslim, 993]. This includes that which is necessary [zakat] and that which is recommended [*ṣadaqah*]. The one who withholds from spending in that which is compulsory, not that which is praiseworthy, his wealth is deserving of destruction. Therein is an encouragement to spend on that which is necessary such as spending upon one's family and in joining family ties. (ʿAynī in *ʿUmdat al-Qārī*)

75

The seventy-fifth from the branches of faith is to have mercy on the young and to respect the old

Based on the hadith of Jarīr ibn ʿAbdillāh ﷺ in *Ṣaḥīḥ Muslim*:

مَنْ لاَ يَرْحَم النَّاسَ لا يَرْحَمُهُ اللّٰهُ تَعَالَى.

'Whoever does not show mercy to the people, Allah ﷻ will not show mercy to him.'[1]

Also the hadith of Abū Hurayrah ﷺ in the two authentic collections:

جَعَلَ اللّٰهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِيْنَ [جُزْءًا]، وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلَائِقُ حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيْبَهُ.

'Allah created mercy in one hundred parts. He held back with Him ninety-nine parts and He has sent down upon the earth one part. It is because of this one part that the creation shows mercy to one another, so much so that the horse lifts up its hoof from its young one, fearing that it might harm it.'[2]

Additionally the hadith of ʿAbdullāh ibn ʿAmr ﷺ in *Sunan Abī Dāwūd*

and *[Ṣaḥīḥ] Muslim*:

مَنْ لَمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يَعْرِفْ حَقَّ كَبِيْرِنَا، فَلَيْسَ مِنَّا.

'Those who do not show mercy to our young ones and do not realise the right of our elders are not from us.'[3]

We have also narrated in the *Siḥāḥ* in the hadith of oaths:

كَبِّرِ الْكُبْرَ – أَوْ الكُبْرَ الْكُبْرَ – أَي: يتكَلَّم أَكْبَرُكُمْ.

'Give precedence to the eldest one,'—or—'The eldest, the eldest,' meaning: let the eldest from you speak.[4]

And in the hadith of leading [the prayer]:

وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ.

'The eldest among you should lead the prayer.'[5]

1 Its chain is authentic. Bukhārī (7376), Muslim (2319), Tirmidhī (1922) and Aḥmad (19169).

This is an encouragement towards having mercy upon all of creation; including the believer, the disbeliever, animals which are owned and those animals which are not owned. Mercy includes looking after them by feeding, providing water to drink, lightening their burdens and not transgressing by hitting them. (Ibn Ḥajar in *Fatḥ al-Bārī*)

2 Its chain is authentic. Bukhārī (6000) and Muslim (2752).

If it is said that the mercy of Allah ﷻ is not subjective to a certain number in that it is not one hundred parts or two hundred parts, the response would be that His mercy is an expression associated to the delivery of good. Restricting it to a number is merely for assimilation and for ease of understanding to make us realise the small amount we have and the vast majority He has. (ʿAynī in *ʿUmdat al-Qārī*)

3 Its chain is authentic. Abū Dāwūd (4943), Tirmidhī (1920) and Aḥmad (7073).

The right of our elders is the veneration and deference which they deserve. 'Is not from us,'

meaning, from among those who follow the way of the Prophet . (ʿAẓīmābādī in *ʿAwn al-Maʿbūd*)

4 Its chain is authentic. Bukhārī (6142) and Muslim (1669).

The senior person should speak first. The eldest is ordered to speak first so that decisions can be established. (ʿAynī in *ʿUmdat al-Qārī*)

5 Its chain is authentic. Bukhārī (628) and Muslim (674).

76

The seventy-sixth from the branches of faith is reconciliation

Based on the speech of Allah ﷻ:

﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people. To anyone who does these things, seeking to please Allah, We shall give a rich reward. [4:114]

Also His speech:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾

The believers are brothers, so make peace between your two brothers. [49:10].

Meaning, between every two of you.

Additionally due to the hadith of Umm Kulthūm bint ʿUqbah ibn Abī Muʿayṭ ﵂ in the two authentic collections:

لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَقُوْلُ خَيْرًا وَيَنْمِي خَيْرًا، قَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَيْءٍ مِمَّا يَقُوْلُ النَّاسُ كَذِبًا إِلاَّ فِي ثَلاَثٍ: الْحَرْبُ وَالإِصْلاَحُ بَيْنَ النَّاسِ وَحَدِيْثُ الرَّجُلِ امْرَأَتَهُ وَحَدِيْثُ الْمَرْأَةِ زَوْجَهَا.

'A liar is not one who tries to reconcile between people and speaks good or conveys good.' She said, 'I did not hear him grant permission in anything from what the people consider to be a lie but in three cases; in battle, in reconciling between people and a husband speaking to his wife, or a wife speaking to her husband.'[1]

1 Its chain is authentic. Bukhārī (2692), Muslim (2605), Abū Dāwūd (4921), Tirmidhī (1939), Aḥmad (27272).

Therefore, one who lies to reconcile between people is not reprehensible, rather he is a good doer. There is no difference of opinion regarding the permissibility of lying in these aforementioned situations; however, there is a difference in what exactly is the permissible form of lying. Some have said it is a general permission for other than these situations, provided it is for reconciliation. (Nawawī in *Minhāj*)

77

The seventy-seventh from the branches of faith is that a man loves for his Muslim brother what he loves for himself and he dislikes for him what he dislikes for himself

It includes the removing of something harmful from the road, which is implied in the hadith of Abū Hurayrah ﷺ in the two authentic collections:

اَلْإِيمَانُ بِضْعٌ وَسِتُّوْنَ – أَوْ بِضْعٌ وَسَبْعُوْنَ – شُعْبَةً أَفْضَلُهَا[قَوْلُ] لاَ إِلَهَ إِلاَّ اللّٰهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيْقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

‘Faith has sixty odd,’ or, ‘seventy odd branches. The most virtuous of them is the statement, “There is no god but Allah” and the lowest of them is removal of harm from the path. Modesty is one of the branches of faith.’[1]

Also the hadith of Anas ﷺ in *Ṣaḥīḥ al-Bukhārī*:

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبّ لِأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ.

‘None of you is a true believer until he loves for his brother what he loves for himself.’[3]

Additionally the hadith of Jarīr ibn ʿAbdillāh ﷺ in the two authentic collections:

بَايَعْتُ رَسُوْلَ اللّٰهِ ﷺ عَلَى إِقَامِ الصَّلاَةِ وَإِيْتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

‘I pledged to the Messenger of Allah ﷺ to perform the prayer, give zakat, and to wish well for every Muslim.’[2]

The book has been completed.

All praise belongs to Allah in the beginning and the end.

1 Its chain of narration is authentic. Bukhārī (9), Muslim (35), Abū Dāwūd (4676), Tirmidhī (2614), Aḥmad (9361), and Ibn Mājah (57).

See the introduction for the explanation.

2 Its chain is authentic. Bukhārī (13), Muslim (45), Tirmidhī (2515), Nasāʾī (5016), Ibn Mājah (66) and Aḥmad (13963).

This means, what he loves for himself in terms of acts of obedience and acts of permissibility. Its apparent meaning is that there should be equality between the two. Everyone wishes to be the most superior among people, so when he loves for his brother that which he loves for himself, he will, as a result, be amongst those who are the most superior. (ʿAynī in *ʿUmdat al-Qārī*)

3 Its chain is authentic. Bukhārī (57), Muslim (56), Tirmidhī (1925), Nasāʾī (4175) and Aḥmad (19162).

The Abridgement of the Branches of Faith is the concise work based on the book *Shuʿab al-Īmān* originally written by Imam Bayhaqī.

Imam Qazwīnī was born in Tabriz in the year 653/1255 and began acquiring knowledge from some local scholars, subsequently travelling to many other cities. He arrived in Damascus accompanied by his brother, and studied in some of their schools. He was an expert in Islamic jurisprudence and qualified as the chief justice. He had a sound character, numerous good deeds, and he had the best of conduct.

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